

THE
PRINCIPLES,
OR,
The PATTERN of
wholsome words.

Containing a Collection
of such Truths as are of neces-
sitie to be beleev'd unto sal-
vation, separated out of the
body of all Theologie :

Made evident by infallible and
plaine proofes of Scriptures.

And withall,

The severall *Uses* such *Principles*
should be put to are abundantly shewed.

A project much desired, & of singular
use for all sorts of *Christians.*

By N. BYFIELD, Preacher of
Gods Word at *Ipsworth* in *Middlesex.*

The sixth Edition, corrected & amended.

L O N D O N,

Printed by *Jo. Dawson*, for *Philemon*
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dwelling at the golden Lyon in *Pauls*
Church-yard. 1637.

133; 02



TO

THE MOST NOBLE
Lady, the Lady DOROTHY,
Countesse of Northumberland:

AND

To the highly honored Ladies
her Daughters,

The Ladies, { DOROTHY SYDNEY
and
{ LUCY HAY.

N. BYFIELD

Wisheth the abundance of true
Grace and Peace.

Right Honourable,



Have long
since under-
taken (as in
the course of
my *Ministry* you have
often heard) to extract

THE EPISTLE

out of all Theology contained in the Scriptures: *the principles*, that is, such doctrines which are fundamentall, and absolutely necessary to be knowne of as many as are to be saved. This project ought to be well accepted of all sorts of Christiāns, that wish their own good: partly in respect of the necessity of the Doctrines here collected under their severall heads: and partly in respect of the apparant evidence of the proofes of Scripture, which are
such

DEDICATORY.

such, as make infallible demonstration to the conscience, by the expresse light contained in them: and partly, because the uses which may be made of the severall principles, are every where abundantly shewed.

And in as much as the Lord hath bin pleased, to give some testimonie to my indeavours herein, in the publicke preaching; I am not out of hope, but that the printing of those Principles may be profitable to many godly and plain hearted Christians,

THE EPISTLE

that desire in the plainest manner to understand the meaning of their heavenly Fathers will.

I humbly dedicate this work unto your honors, and pray your acceptation, and the Patronage of it, & to give me leave in the view of the world, to signifie this way, both my observance of the many Noble and excellent vertues, which are eminent in each of your Honours, as also my unfained thankfulness for the many favours I have received, and for the

COUN-

DEDICATORY.

countenance and encouragement of my ministry accounting it a singular mercie of *God*, that any labors of mine should finde acceptation with persons of so high place and *qualitie*, or any way be succesfull to the prospering of any part of the worke of *Gods* Grace in your hearts.

Now the *GOD* of all consolation, fill your Noble breasts, with all riches of the *true* grace that is in *Iesus Christ*; that you may abound in the knowledge of the mysteries of

THE EPISTLE, &c.

his Kingdome in all iudgement, and love of the truth, which is according to godlinesse and in all those gifts which may bee found unto honour, and prayse, and glory in the revelation of Iesus Christ, Amen.

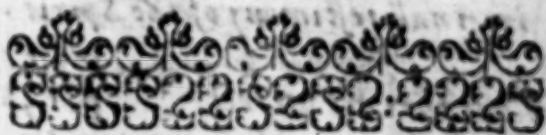
Your Honours in

all service,

N. BYFIELD.

Isleworth, March 27.

1618.



¶ Certaine of the
chiefest things con-
tained throughout
the whole Booke.

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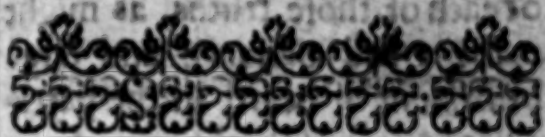
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CHAP.



CHAP. I.

*Containing the nature and use of
this Treatise.*



The purpose and drift
of this Treatise, is
to effect 3. things.

First, to extract
out of all *Theologie*
contained in the Scriptures, such
truths as are of necessitie to be be-
lieved unto salvation; the know-
ledge whereof is required of all:
In the defence whereof wee
should be ready to suffer the ex-
tremest things, even death it selfe:
and which we should count the
very *Characters* of true Religi-
on, the distinct knowledge wher-
of wee should lay up as great
riches.

I
3 Things
intended in
this Trea-
tise.

Secondly, to gather out of the
Scriptures such evident proofes
of

of each of those truths, as might make a full assurance and establishment of heart, in the particular belief of them.

3

Thirdly, to point out the severall uses wee should make of these fundamentall truths, and to shew to what excellent purpose they may serve us all the dayes of our life.

*The benefit
of attending
to this
course.*

Singularly, great would the profit of this *project* be, if there were a heart in man to use a little diligence in matters of so great moment. Is it not a marvellous benefit in this contending world, for a man to know distinctly, what truths be infallible : and to have the truths, that are absolutely necessary to be beleaved, separated from such, as a man may be ignorant of, and yet be saved?

And for the second thing, it is certaine, the most *Christians* know their grounds, but by hearesay, and the common judgement of others : whereas heere they

they may bee informed of them so, as to know them by proofes of *Scripture*, which with a little labour they may commit to memory, as *seed-plots of Contemplation*.

And for the third, what is the reason, that Common place Divinitie is so out of use in popular teaching? or that *Catechismes* are looked upon so dully, and learned or taught with so little profit? but that the use of such doctrine hath not been distinctly shewed: so as men thinke of *Principles*, as of certaine inferior truths, because they see other points in textuall course, handled with directions for the use of them. Whereas it is certaine, that no doctrines in Religion, have more abundant use in the life of man, nor more urged with varietie of uses in the *Scriptures*, than the heads of *Catechismes*.

And for the warrant of the pro-

The warrant of this course.

project it is evident, that the Apostles did make a separation of truths, and did extract the fundamentall Truths out of the maine body of doctrine: and those they delivered to the Churches, as the common treasure of all the Saints: and those both for the honour and use of them, they described by divers titles.

They were called, *The Principles of the Oracles of God*, Heb. 5. 12.

The principles of the doctrine of Christ, Heb. 6. 1.

The doctrine of the foundation, in the same place.

The Patterne of wholesome words, 2 Tim. 1. 13.

The forme of the knowledge of the truth, Rom. 2. 20.

The form of doctrine, into which they were delivered, Rom. 6. 17. All which titles shew the singular use of them.

Now if any aske mee, how I will know a *Principle*?

I answer, by these marks :

*Answer.
Principles
may bee
knowne
three
ways.*

First, it is such a truth to be beleeved, as is contained in the *expresse words* of Scripture : so as I take a Principle to be a Doctrine plainly expressed in the Word : and so differs from Doctrines, that are deduced from the Scriptures onely *by consequence*, or are there but in darke and obscure words.

Secondly, *Principles* are *first truths*, that is, such as have beene from the beginning, and have beene beleeved in all ages of the Church.

Thirdly, they are such truths, as being stubbornly and wilfully denied, the whole building falls downe, and men *hold not the foundation*. Besides, any man may be guided herein, that will make use of the judgement of the Churches in their *Creeds* and *Confessions*, and *Catechismes*; though it be true, that if men narrowly observe the most *Catechismes*,

reclisimes, they either have not all Principles in, or else they have more than Principles, such truths as are *strong meate*, and so proove *hard sayings* to the weake. Neither am I so transported with any over-weening of my selfe in this project, but that with all readinesse I shall subject my endeavours herein to the correction of the godly learned: if my labour may provoke others more sufficient to perfect this worke with such exactnesse, as is further requisite, I shall rejoyce in it, and thinke I have attained a happy end.

I doubt not, but that this labour may bee of great use for younger Divines, to poynt out a way how they may *Catechize* with more profit, by making the uses of every Principle, as they teach the grounds to the people: yea, it is one part of the Sabbath dayes best employment in Sermons to treat in this, or the like

manner, and so to let the people be truly informed concerning the *Characteristicall* truths in their *Religion*, with use of them in their conversation.

Lastly, it will bee some content unto ingenuous mindes, to see the *Principles* cast into some method for the helpe of memory, and quickning of delight, and the more easie learning of them.

CHAP. II.

The Method of Principles.

THE *Principles* concerne either the fountaine and originall of Doctrine, and Knowledge, which is the *Scripture* or Word of God, or the *subject* of Knowledge, which is God himselfe.

In God, we consider *His Nature*, and *his workes*.

The workes of God, as the

The division of Principles according to their chiefe heads.

Principles, take notice of them are: *Creation* and *Providence*.

The *Providence* of God must be considered either in generall, or as it concernes *Man* onely.

The *Providence* of God, as it concernes man, hath *Principles*, that looke upon him in his foure-fold estate.

1 In the estate of *Innocency*.

2 In the estate of *Corruption*, or misery.

3 In the estate of *Grace*, where the *Principles* consider,

The meanes of *Grace*, viz. *Election* in God, and *Redemption* in Christ.

The subject of *Grace*, viz. the Church.

The degrees, or sorts of *Grace*: viz. *Justification*, and *Sanctification*.

4 In the estate of *Glory*, where,

Of the resurrection of the dead.

Of the last Judgement.

Of the glory of Heaven.

CHAP. III.

Of the Scriptures.

2 TIM. 3. 16.

*The whole Scripture is given by
inspiration of God, &c.*

THe originall or fountaine of knowledge is the Scripture, that is, the Bookes of the Old and New Testament; and those Bookes were first called Scripture, in the New Testament.

There are two Principles concerning the Scripture.

1. That they are the very Word of God, or they flow from God *by divine inspiration.*

2. That they are perfect without defect or errour, every way sufficient of themselves alone to guide us in all things needfull to salvation, without adding ought to them, or dimi-

B 3

nishing

*Two Principles about
the Scriptures.*

1

2

nothing ought ^{from} ~~for~~ them.

For the first, that they are by divine inspiration, is infallibly evident from the testimony of the Scriptures themselves, such as these, *2 Tim. 3. 16.* before recited.

2 Pet. 1. 20, 21. So that yeo first know this, that no prophesie of the Scripture is of any private interpretation. For the prophesie came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

And for our more abundant satisfaction, there are other testimonies, that prove the Scriptures to be the very Word of God, and these both externall and internall.

The externall testimonies are such as these :

The divine revelations, with which they were graced from Heaven. For God was visibly present with *Moses* the writer
of

The Scriptures are the very Word of God, proved by testimonies externall and internall.

I

of the Law, and God testified his presence also by the Cloud and smoake about the Arke, in the Tabernacle, and Temple: Fire from Heaven devoured the Sacrifices, and God gave answer by the *Urim* and *Thummim*.

The fulfilling of the Prophecies uttered in the Scriptures in severall ages.

The testimony of the Church in all ages, acknowledging the Bookes of Scripture, as the pure Word of God.

The finall confession of the Martyrs, who at their death did justifie so much, and willingly died in the defence of the truths contained in the *Scriptures*.

The conversion of the soules of men by the power of the *Scriptures*, and the comfort the godly finde in them in all afflictions.

The miraculous calling of the men (as wee may see in *Moses* and the Apostles) that wrote the *Scriptures*, &c.

The eternall testimony is the witnesse of Gods Spirit, who in the hearts of the godly doth avouch so much, and this is a testimony proper to the household of God.

Thus of the first Principle.

The second Principle is, that the Scriptures are perfect, which these places shew :

2 Tim. 3. 17. That the man of God may be absolute, being made perfect unto all good works.

Psal. 19. 7. The Law of the Lord is perfect, converting the soule: the testimony of the Lord is sure, and giveth wisdom unto the simple.

Gal. 1. 8. But though that wee or an Angell from Heaven preach unto you otherwise, then that which wee have preached unto you, let him be accursed.

Deut. 12. 32. Therefore whatsoever I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.

Prov.

Job. 1. 7.
Pro. 30. 6.
Rev. 22. 18

Prov. 8. 7, 8. *For my mouth shall speake the truth, and my lips abhorre wickednesse.*

All the words of my mouth are righteous : there is no lewdnesse, nor frowardnesse in them.

The consideration of which Principles may serve us for divers uses ; both for instruction and reproofe, for tryall, and for consolation : first, wee should hence be perswaded :

The Uses.

To study the Scriptures with all diligence, and to strive to get the plenteous knowledg of them ; searching those divine words, and exercising our selves in the morning and evening ; accounting so much to be added to our riches, as we get of this excellent knowledge.

1. For instruction.

John 5. 39. *Search the Scriptures : for in them you thinke to have eternall life, and they are they which testifie of mee.*

Col. 3. 16. *Let the Word of God, or Christ, dwell in you plenteously*

teously in all wisdom, teaching
and admonishing your owne selves,
&c.

Psal. 1. 2. But his delight is in
the Law of the Lord, and in his
Law doth he meditate day and
night.

Labouring by all meanes to
acquaint our Children, and Fa-
mily with them.

Deut. 6. 7. And thou shalt re-
hearse them continually unto thy
Children, and shalt talke of them,
when thou tarryest in thy house,
and as thou walkest on the way,
and when thou lyeest downe, and
when thou risest up, &c.

Secondly, Since they are of
God, and so perfect, we should
rest upon the directions and com-
forts we finde in them, and esta-
blish our hearts in all things wee
learne out of them; Rom. 15. 4.
For whatsoever things are written
aforetime, are written for our
learning, that we through paci-
ence, and comfort of the Scriptures
might

might have hope. They are a sure Word; we may rest upon them, 2 *Per.* 1. 19. as beleeving that every Word of God is pure, and that God will make them good to such as trust in him, *Prov.* 30. 5, 6.

Thirdly, Wee should care to reade and heare these *Scriptures* with all due preparation and attention, and high estimation, receiving them, *as the Word of God*, and not of man: 2 *Theff.* 2. 13. labouring to bring cleane hearts, and a mecke and teachable spirit to them, as being able to save our soules: *Jam.* 1. 21, 22. With a resolution to doe whatsoever God requireth in them.

Fourthly, Wee should love them above all treasures, accounting them more deare, than thousands of gold and silver, and reckoning the sentences learned out of Scriptures, as the fairest ornaments can decke us: *Deut.* 10. 18, 19. *Psal.* 119. 72.

Fifthly,

5

Fiftly, Wee should therefore make them the rule of all our actions, and come continually to them, to see *whether our workes be wrought in God*, and shew the power of the Word in the demonstration of the apparant life of it, in commanding all our particular actions, that men may see the light of the word in the light of our good workes.

Phil. 2. 15. That we may bee blamelesse and pure, and the sonnes of God, without rebuke in the midst of a naughtie and crooked Nation, amongst whom you shine as lights in the World.

Gal. 6. 16. And as many as walke according to this rule, peace shall be upon them, and mercy upon the Israel of God.

Psal. 119. 105. Thy word is a Lanterne unto my feet, and a light unto my path.

Yea, wee should daily try and search the secrets of our hearts by it, as that which onely can doe

doe it, Heb. 4. 12. For the Word of God is lively and mightie in operation, and sharper then any two-edged Sword, and entreth through, even unto the dividing asunder of the soule and the spirit, and of the joynts, and the marrow, and is a discerners of the thoughts, and intents of the heart.

Sixtly, Wee should therefore in all questions and controversies let the Scriptures judge, and thinke of no man, above what is written, Gal. 1. 8. 1 Cor. 4. 6. Esay 8. 20.

Thus much for instruction.

Secondly, these Principles reprove the *Papists* & carnall *Protestants*, and the godly too.

The *Papists* are here reprov-
ed.

1. For making the authoritie of the Scriptures to depend upon the testimony of the Church, whereas the Church is built upon the Scriptures, Ephes. 2. 20.

And

2 For re-
proofe.

2
Of the Pa-
pists in 4
things.

And are built upon the foundation of the Apostles and Prophets; Jesus Christ himselfe being the chief Corner-stone.

2. For not holding it to bee sufficient without Traditions, contrary to the expresse Word, *2 Tim. 3. 17. That the man of God may be absolute, being made perfect unto all good workes.*

3. For with-holding the Scriptures from the common people, keeping them from the sight of their Fathers will, contrary to the Word, *John 5. 39. Search the Scriptures: for in them you thinke to have eternall life, and they are they which testifie of mee.*

Col. 3. 16. Let the Word of God dwell in you plenteously in all wisdom, &c.

4. For judging controversies without them: contrary to the Commandement, *Esay 8. 20. To the Law and to the testimonie: If they speake not according to this*

this Word, it is because there is no light in them.

The carnall Protestants are here reproved,

2

2. Of carnall Protestants.

1 For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures: yea, to the wretched neglect of the very buying of the Bible for their use and the use of their families, and for daring to live without the preaching of the Word in times of spirituall famine.

2 For their vile audaciousnesse, that dare live in such sinnes, as they heare threatned in the Scriptures, prophanely despising the warning daily given them, *Esay 30. 11, 12 Jerem. 23. 9, 10.*

3 For their scorning and deriding of such as honour the Word, and frequent the hearing of it.

Esay 57. 3, 4 But you witches Children, come hither, the seed of the Adulterer, and of the Whore:

On

On whom have you jested? Upon whom have you gaped, and thrust out your tongues? Are you not rebellious children, and a false seed?

4. For their irreverence, when they come to the house of God to heare, *Eccles. 5. 1.*

Yea, the godly themselves ought to be humbled by the consideration hereof:

3
3. Of the
godly.

1. For their distractions in the hearing and reading of the Word.

2. For neglecting the *counsels* and directions given out of the Word.

3. For not resting upon it through unbelieve.

4. For too much aptnesse to receive opinions, if they come from men they account godly, though they have no warrant from the Word. There be *traditions on the right hand*, as well as on the left.

Thus much for reproofe.

Thirdly, wee may all try our selves,

3. For tri-
st.

selves, what we are by our respect of the Scriptures : If wee love and heare the Word, wee are of God. *Joh. 8. 47. He that is of God, heareth Gods Word: yee therefore heare them not because yee are not of God. Gods people are a people, in whose hearts is Gods Law, Eley 51. 7. Psal. 37. 31.*

Lastly, it may bee a singular consolation to all such as finde the word of God to testifie with them : it matters not what the World sayes, or thinkes of us, if we can finde that the *Word of the Lord is good concerning us* : our hearts may be at rest, when God speakes peace by his Word, and wee may be sure wee are in the right way, when we follow the directions of the Word.

4. For consolation.

CHAP. IV, Of GOD.

PSAL. 72. 18, 19.

Hitherto of the *Principles* concerning the fountaine of knowledge : the subject of knowledge is God, who must be considered two wayes : first, *In his nature* : secondly, *in his works*.

4. *Principles concerning God.*

Concerning God considered in his nature, there are foure *Principles* :

1

1 That he is, that is, *that there is a God.*

2

2 That he is *glorious in Nature.*

3

3 That hee is *three in Persons.*

4

4 That he is *one in Essence.*

1

For the first, that there is a God, is every where apparant, in every leafe, yea almost in every line of Scripture ; and therefore I spare quotations, it being

being out of all doubt, that the Scripture saith so.

And against all seeds of *Atheisme*, men may keepe in their mindes these other testimonies; both *inward* and *outward*.

The inward testimonies, that prove there is a *God*, are these:

1. *The horror of conscience*, that befalls men after the committing of *sinne*, dreading a supreme Judge; which terrors wee see are oftentimes such as are most dreadfull, and such as no outward thing can still.

2 *The testimony of the holy Ghost*, infallibly satisfying the godly herein.

3 The revelation of God to the hearts of his people, daily finding him in the use of his Ordinances, which presence of God they likewise misse, if they sinne presumptuously.

The externall testimonies are taken from the workes of God, either more generally in the World:

That there is a God, is proved,
1 By testimonies internall.

1

2

3

2 By testimonies externall, and so either in the world.

World; or more specially in the Church.

The world testifies there is a God,

1. In respect of the *creation* of it: this huge frame could not make it selfe, and therefore of necessitie there must be some *being* that gave it being.

2. By the *motion* that is in it: For that shewes there is a supreme mover.

3. By the strange *Judgements* that fall upon the wicked sometimes in the very act of sinning, and sometimes at the very instant of the wishes of wicked persons.

4. In that all *Nations* have at all times acknowledged a God.

Or in the Church.

In the *Church* God hath proved himselfe to be:

1. By *apparitions*: God hath shewed himselfe by certain forms or signes of his presence: thus *Adam, Noah, Abraham, Isaac, Jacob, Moses, &c.* saw God.

2. By the miracles wrought beyond all the course of nature:

as when he raised dead men; divided the Sea; made the Sunne goe backward, &c.

Thus of the prooffe of the first Principle.

2. That God is also marveilously glorious in his nature, these places shew: *Psal. 29. 18.* all over.

Exod. 33. 18. Againe, he said; *I beseech thee shew me thy glory.*

19. And he answered, &c.

Esa. 6. 2, 3, And one cryed to another and said, *Holy, holy, holy is the Lord of Hosts, the whole world is full of his glory.*

1 Tim. 6. 16. who onely hath immortalitie, and dwelleth in the light that none can attaine unto, whom never man saw, neither can see; unto whom bee honour and power everlasting. Amen.

And how can he be but exceeding glorious, when as he is,

1. Incorporeall, beyond all the perfection of bodily things, *Jahn 4. 24.* God is a Spirit.

2. Eternall, without any beginning,

10. Glorious.

The nature of God. for he is

1
Incorporeall.

2
Eternall.

ning, *Psal. 90. 2.* Before the mountains were made, and before thou haddest formed the earth, and the world, even from everlasting to everlasting thou art our God.

3
Incompre-
hensible.

3. Infinitely immense, and incomprehensible, *1 King. 8. 27.* Is it true indeed that God will dwell on the earth? Behold, the heavens, and the heavens of heavens are not able to contain thee, how much more unable is this house that I have built?

Jere. 23. 24. Doe not I fill heaven and earth, saith the Lord?

4
Immutable.

4. Immutable, without shadow of change, *Jam. 1. 17.* Every good giving, & every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

Numb. 23. 19. God is not as man, that he should lie, neither as the Sonne of man, that he should repent: Hath he said, and shall he not doe it? and hath hee

spoken,

spoken, and shall hee not accomplish it?

5. Omnipotent, so as nothing is impossible to him, Psalm. 115. 3. But our God is in heaven, he doth whatsoever he will.

5
Omnipo-
rent.

Math. 19. 26. And Iesus beheld them, and said unto them, with men this is impossible, but with God all things are possible.

Job 42. 2. I know that thou canst doe all things, and that there is no thought hidden from thee.

6 Omniscient, so as he knowes all things universally, and perfectly, Psal. 147. 5. Great is our Lord, and great is his power, his wisdom is infinite.

6
Omniscient.

Rom. 11. 33. O the deepnesse of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out?

Heb. 4. 13. Neither is there any creature, which is not manifest in his sight: but all things are

are naked and open unto his eyes,
with whom we have to doe.

7
Most holy.

7. Most holy: without sinne
in himselfe, and hating sinne in
others, *Psal. 5. 4.* For thou art not
a God that lovest wickednesse: nei-
ther shall evill dwell with thee.

Esa. 6. 3. And one cryed to ano-
ther, and said, Holy, holy ^{holy} is the
Lord of Hosts.

8
Indepen-
dant.

8. Al-sufficient and indepen-
dant, *Gen. 17. 1.* The Lord ap-
peared to Abraham, and said un-
to him: I am God al-sufficient,
walke before me, and be thou up-
right.

Exod. 3. 14. And God answe-
red Moses: I am that I am, &c.

Rom. 11. 36. For of him, and
through him, and for him are all
things: to him be all glory for e-
ver, Amen.

9
Most merci-
full.

9. Most mercifull, *Exod. 34. 6. 7.* So the Lord passed before his
face, and cryed: The Lord, the
Lord, strong, mercifull, and gra-
cious, &c.

Rescr-

Reserving mercy for thousands,
forgiving iniquity, and transgression,
and sinne, and not making the
wicked innocent.

Psal. 136. the whole.

Lastly, *Immortall*: so as hee
can never dye or cease to be 1
Tim. 1. 17. Now unto the King
everlasting, *Immortall*, invisable,
unto GOD onely wise, bee ho-
nour and glory for ever and ever.
Amen.

And all this should teach us:

1 To adore, and feare this
great and glorious God, Rom. 11.
33, 35, 36.

2 To dilate our hearts in a spe-
ciall manner in his praise: Never
such a subject of praise, as GOD.
His praises should take up all
people, by all meanes, and at all
times, while we have any being,
Psal. 72. 18. 19 Blessed be the
Lord God, and blessed be his glo-
rious Name for ever, and let the
whole earth be filled with his glo-
ry, *Amen, Amen.*

C

Psal.

10

Immortall.

The Uses.

I

1 For in-
struction.

2

Pfal. 96. &c. Oh sing unto the Lord, all the earth, blesse his name, declare his glory from day to day; the LORD is great, and greatly to be prayſed: give unto the LORD the glory due unto his Name.

Pfal. 147. 1. Praise ye the Lord; for praise is comely, Pfal. 148. the whole. Revel. 5. 9. &c.

3

3 With ſpeciall admiration to ſet our hearts and affections upon him, to love him with all our ſoules, and all our might, *Deut. 30. 6. And the Lord thy God will circumciſe thine heart, and the hearts of thy ſeed, that thou maiſt love the Lord thy God with all thine heart, and with all thy ſoule, that thou maiſt live.*

Oh theſe beauties ſhould make us wonderfully in love with God ! who onely is worthy to be accounted of a good nature.

Math. 19. 17. And he ſaid unto him, Why caſt thou me good? there is none good, but one, even God, &c.

4 With

4. With all diligence to seeke
all good at his hands.

4

5. With all thankfulness to
acknowledge what good we re-
ceive from him; yea, acknowled-
ging all we have to be from him,
Jam. 1. 17.

5

What are wee, that so great
a God should set his heart upon
us to shew us mercy?

6. Seeing he is a Spirit, and
so transcendently glorious, and
knowes all things, we should re-
solve to serve him with all pos-
sible affection, *putting on all the*
beauties of the best holinesse wee
can get, when we come into his
presence, *Joh. 4. 24. God is a Spirit,*
and they that worship him, must
worship him in spirit and truth.

6

7. Let us for ever hate sinne,
and strive for all possible imitati-
on of his holinesse, *Psal. 36. 10.*
Extend thy loving kindnesse to
them that know thee, and thy righ-
teousnesse unto them that are up-
right of heart.

7

1 Pet. 1. 15, 16. But as he which hath called you is holy, so be you holy, in all manner of conversation.

Because it is written: Be you holy, for I am holy, &c.

1 Joh. 5. 18, 19. Wee know that whosoever is borne of GOD, sinneth not: but hee that is begotten of God, keepeth himselfe, and the wicked toucheth him not, &c.

Job 24. 6. Therefore I abhorre my selfe, and repent in dust and ashes.

8

If we would study the glorious nature of God, we must observe six Rules.

Finally, wee should strive to get & encrease in the true knowledge of our glorious God, wee should studie his glory; but then we must be warned, when wee goe about this studie, to looke to divers things.

1 Wee must repent us of our sinnes, for this knowledge requires a cleane heart.

2 Wee must bring an humble and teachable minde, P^sal 25. 9.

Ther

Them that be meeke, will he guide in judgement, and teach the humble in his way.

3 Let the Word be thy guide: look for him in the Word: Thou must captivate thy Reason, and advance thy faith.

4 Thou must goe to the Sonne to reveale the Father: pray Christ to shew thee the Father: Joh. 1. 18. *No man hath scene God at any time: the onely begotten Sonne, which is in the bosome of the Father, hee hath declared him,* &c.

5 Pray for the spirit of revelation to forme this in thee, and resolve to get thy heart established in the knowledge of God, by many prayers.

6 Observe him in his Image in his children, get affection to them, and live much with them.

1 Joh. 4. 8, 12, 14. *Hee that loveth not, knoweth not God; for God is love.*

No man hath scene God at

any time ; if wee love one another,
 God dwelleth in us, and his love is
 perfect in us, &c.

Thus much for *Instruction*.

2
 For humili-
 tion.

Here is also much matter of
 humiliation for those vile *Athe-
 isticall thoughts*, & base conceits
 which are in mens mindes con-
 cerning God : and for the daily
 neglect of Gods presence ; for-
 getting him dayes without num-
 ber, and for daring to sinne in
 his sight ; but especially for want
 of those burning desires after
 God, and that surpassing love of
 his glorious nature.

3
 For conso-
 lation.

Thirdly, heere is a singular
Consolation unto all those that
 are assured they are in favour
 with God. Why doe not our
 hearts say, *Wee have none in bea-
 ven but God ? and doe desire none
 in earth with him ?* Psal. 73. 25.
 seeing he is so all-sufficient, able
 to doe us so much good ; and our
 plentiful reward, *Gen. 17. 1.* and
 knowes our wayes, *Psalme. 1. 6.*
 and

and entertaines his people with so much grace, *Psal.* 36. 7. 8. and the rather because he will never change, and loves thee with an eternall love, *Jam.* 1. 17. *2 Tim.* 2. 13. *Numb.* 23. 19.

This should be the life of our lives, it is very eternall life to know him to be ours in *Christ*, *John* 17. 3. *Jerem.* 9. 24.

Thus of the second Principle.

The third Principle is, that there be three persons in the *Trinitie*, which may be proved two wayes :

That there is more then one person, *Gen.* 1. 26. Furthermore, God said, *Let us make man in our owne Image according to our liknesse, &c.*

2 That there are three in number, *Matth.* 3. 16. 17. And loe, the heavens opened unto him, and *John* saw the spirit of God descending like a Dove, and lighting up on him.

2
Proofes for
the Trinity.

And loe, a voice came from

Heaven, saying; This is my beloved Sonne, in whom I am well pleased &c.

Math. 28. 19. Goe therefore and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.

2 Cor. 13. 13. The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

Joh. 14. 16, 17, 18. And I will pray the Father, and he shall give you another Cōforter, that he may abide with you for ever, &c.

John 15. 26. But when the Comforter shall come, whome I will send unto you from the Father, &c.

1 Joh. 5. 7. For there are three which beare record in Heaven; the Father, the Word, and the holy Ghost, and these three are one, &c.

These three were called in the Old Testament, The Lord, the Angell of the Lord, and the Spi-

rit of God : and in the new, The Father, the Sonne, and the holy Ghost.

Uses of the doctrine of the Trinitie.

The Use should be :

I

1 To teach us to conceive of God with all possible adoration of his glorious condition, who hath in the manner of his nature, what is beyond the reach of men or Angels : Thou must beleve that this is so, though reason cannot tell thee how it is ; let it suffice thee to know that it is.

Thou shalt know more how it is, both when thy knowledge is more growne on earth, and when thou comest to thy perfect age in heaven.

2 When thou comest to worship God, make conscience of it, that thou rob not any of the persons of their glory : But know that there are three persons, not one person onely.

2

3 Learne thou in thy course of life from the Word, and workes of God, to give to each person

3

C 5

his

his glory, as it is written of him, or done by him.

4

4 This may bee an unspeakable comfort to thee, if thou consider what the blessed *Trinitie* is to thee : thy holinesse and happinesse was conceived, decreed, framed, purchased, renewed, and shall be for ever testified by three in heaven, 1 John 5. 7. For there are three which beare record, &c. Gen. 1. 26. as before.

Thus of the third Principle.

4

That there
is but one
God, pro-
ved.

4 That there is but one God, is prooved in these places, Deut. 6. 4. Heare O Israel, the Lord our God is Lord onely, &c.

Esay 44. 6. 8. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts : I am the first, and I am the last, and without me there is no God. You are my witnesses whether there be a God beside me, &c.

Marke 12. 29. Heare, Israel, the Lord our God is the onely Lord,

Lord, &c. Eph. 4. 5, 6. 1 Cor. 8. 4.
*We know that an Idoll is nothing
 in the World, & that there is none
 other God but one, &c.*

The Uses are these:

The Uses.

1 Adore him, whom all
 creatures are bound to serve and
 acknowledge, who hath no
 partners in his supreme Sove-
 raigntie.

Psal. 86. 9, 10. *All Nations
 whom thou hast made, shall come
 and worship before thee, O Lord,
 and shall glorifie thy Name:*

*For thou art great, and doest
 wondrous things, thou art God a-
 lone, &c.*

2 Love him alone, or above
 all: He knoweth them that love
 him and shew it by serving him
 onely, Deut. 6. 4, 5. *The Lord our
 God is Lord onely.*

*And thou shalt love the Lord
 thy God with all thine heart, and
 with all thy soule, and with all thy
 might, &c. Marke 12. 29, 30.
 as before.*

3

3 It should repent us, that ever wee relyed upon any other but him, learning hereafter for ever to relye upon him in our desperatest extremities, as these places shew, *Dent.* 32. 37, 38, 39. *Isay* 37. 16. *1 Sam.* 2. 2, 3.

4

4 We should therefore keepe the unitie of the Spirit in the bond of peace, as is urged, *Ephes.* 4. 3. 6. &c.

5

5 Wee should therefore use but one Mediatour to him, *1 Tim.* 2. 5. For there is one God, and one Mediatour betweene God and Man : which is the Man Christ Jesus, &c.

6

Lastly, how happy are his people? they are most sure to prosper and grow, as from the consideration of this Principle is shewed, *Isai.* 44. 6, 7, 8. with coherence.

Hitherto of the nature of God : the workes of God follow : his workes are either of Creation or Providence.

CHAP.

CHAP. V.

Of the Creation.

Reuel. 4. 11
PSAL. 8. 12.

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and have been created.

There are five Principles concerning the Creation.

3 Principles concerning the Creation.

1. That the World had a beginning and was not eternall, Gen. 1.

1. In the beginning God created the Heaven, and the Earth, &c.

Pro. 8. 22, &c. When there were no depths, was I begotten; when there were no fountains abounding with water, &c.

Ephel. 1. 4. As he hath chosen us in him, before the foundation of the world, &c. Col. 1. 17.

Ps. 90. 1, 2.

3. That

Ps. 102. 24.

2

2 That this World, and all things therein, was made by God, Act. 17. 24. God that made the World and all things that are therein, &c.

John 1. 3. All things are made by it, and without it was made nothing that was made.

Genes. 1. 1. Psalm. 33. 6. By the Word of the Lord were the heavens made, and the host of them by the breath of his mouth.

Isaiah 40. 28. Knowest thou not, or hast thou not heard, that the everlasting G O D the Lord, hath created the ends of the Earth?

Colos. 1. 16. For by him were all things created, which are in Heaven, and which are in Earth, things visible and invisible, &c.

3

3 That all was made of nothing.

Rom. 4. 17. Before G O D, whom hee beleeveth: who quickeneth the dead, and calleth those things

things which be not, as though they were.

Heb. 11. 3. Through faith we understand, that the World was ordained by the Word of God, so that the things which we see, are not made of things which did appear.

4 That God made all things by his Word onely: He spake, and it was created: He said, *Let it be*, and it was so, Gen. 1. Heb. 11. 3. Psalm. 33. 6. 9. all recited before.

5 That all things in their Creation were made good, Gen. 1. 31. and 2. 1. And God saw all that hee had made, and loe, it was very good, &c.

The Use may bee:

For information: The glory of the Lord shall endure forever: He shall rejoyce in his workes, Psalm. 104. 31

For instruction, and so the Scripture teacheth us by the Creation.

1. To

4

5

Vses.

1

2 For instruction.

3

6. Vses for instruction.

1. To feare him, and stand in awe of him, even all the inhabitants of the earth, who are the worke of his hands, *Psalm* 33. 6, 7, 8.

2 To study the knowledge of these workes of his ; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth great things, and unsearchable, yea marvellous things without number, &c. *Job* 9. 10, 11. Shall we not sing unto the Lord all our life, and praise our GOD, while we live, &c. *Psalm* 104. 33. seeing The Heavens declare the glorie of GOD, and the firmament sheweth the worke of his hands : *Psalm* 19. 1. and the invisible things of him, that is, his eternall power and God-head are scene by the creation of the world, being considered in his workes, &c. *Rom.* 1. 20. Let us remember that God gave a Sabbath, of purpose to remember the glory.

glory of God in the creation.

3 To observe the distinct glory of every person, admire that Sonne, by whom God made the World, *Heb. 1. 12. Col. 1. 16.* and that Spirit, that sitting upon that Chaos, first hatched it, *Gen. 1. 2.*

4 To acknowledge Gods soveraignty : let him take whom hee will away, who can say, What dost thou? *Job 9. 12.*

5 Upon all occasions, and in all distresses to seeke unto him for helpe, assistance, and succour, *Psalms. 124. 8. Psalms. 134. 3.* yea beleeving in him, though we see no hope in respect of outward meanes, *Rom. 4. 19. Heb. 11. 3. Isaiah 37. 16.*

And as this is true of affliction and outward distresses, so it is true of all spirituall distresses about the meanes or matter of holines : for God himselfe useth the word (create) in both, to shew us, that it is lawfull for that reason

reason to rest upon him, *Isaiah 57. 19. I create the fruite of the lips to be peace, &c. Psalm 51. 10. Create in mee a new heart, &c.* so it is applyed to good works, *Ephes. 2. 10.* and to our protection in generall, *Esay 4. and 5.* To shew, that if it were as difficult as to make heaven and earth at the first, yet **G O D** will doe it.

6 To teach us compassion to the Creatures, wee should love the worke of his hands, and not be cruell to them, or voyde of pittie.

Uses for
reproofe.

These principles also may serve for reproofe of wicked men;

1 For not fearing God, and not trembling before him, as *Jerem. 5. 22, 23. Feare yee not me, saith the Lord? will yee not be afraid at my presence, which have placed the sands for the bounds of the Sea, by the spiritnall decree and perpetuall, that is cannot passe it, &c.*

2 For

2 For not regarding his works,
*Esa. 5. 12. And the harpe, and
viole, and timbrell, and pipe, and
wine are in their feasts: but they
regard not the worke of the Lord,
neither consider the worke of his
hands.*

2

3 For hardning themselves in
their sins, notwithstanding Gods
threatnings, *Job 4. 13. with vers.
15, 16, 21.*

3

And lastly, for consolation to
all that put their trust in him,
Psal. 146. 5, 6.

He can dispose of all, since the
earth is the Lords, and all that is
therein. Oh, what is man, that
God should be mindfull of him,
and give him such pre-eminence
over the workes of his hands?
Psal. 8. 4, 5, 6, 7, 8. Pro. 8. 31.

Thus of the *Creation.*

C H A P.

CHAP. VI.

Of Gods Providence.

ROM. II. 36.

For of him, and through him, and for him, are all things. To him be glory for ever, Amen.

7 Principles concerning Gods Providence.

I

THe Principles concerning Gods Providence; are,

1 That God still knowes, and takes continuall notice of all things:

Prov. 15. 3. *The eyes of the Lord, in every place, behold the evill, and the good.*

Zach. 4. 10. *These seven are the eyes of the Lord, which go through the whole world.*

Heb. 4. 13. *Neither is there any creature which is not manifest in his sight but all things are naked and open unto his eyes, with whom wee have to doe.*

Psal. 113. 6. *Who abaseth himselfe*

selfe to behold things in the hea-
ven, and the earth.

2 That God upholds, and go-
vernes, & disposeth of the world,
so as all things continuethrough
him.

Psal. 119. 91. They continue e-
ven to this day by thine ordinance:
for all are thy servants.

Joh. 5. 47. But Jesus answered
them: My Father worketh hither-
to, and I worke.

Acts 17. 25, 28. Hee giveth
all life, and breath, and all things:
For in him we live, and move, and
have our being.

Psal. 104. 14, 21, 27, 28, 30. He
causeth grasse to grow for the cat-
tell, and herbe for the use of man,
that he may bring forth bread out
of the earth.

The Lyons rore after their prey,
and seeke their meat at God.

All these wait upon thee, that
thou mayest give them food in due
season:

Thou givest it to them, and they
gather

gather it ; thou openest thy hand,
 & they are filled with good things.

Again, If thou send forth thy spirit, they are created, and thou renewest the face of the earth.

4 That this providence of God reacheth to all things ; even the smallest things are governed and upheld by God.

Rom. 11. 36. For of him, and through him, and for him, are all things : to him be glory for ever. Amen.

Matth. 10. 29, 30. Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father :

Yea, and all the hayres of your head are numbred.

Psal. 147. 8, 9, 16, 17 Which covereth the Heavens with clouds, and prepareth raine for the earth, and maketh the grasse to grow up on the mountaines.

Which giveth to Beasts their foode, and to the yong Ravens that cry.

Hee

Hee giveth snow like waoll, and scattereth the hoare Frost like ashes.

Hee casteth forth his Ice like morsels, who can abide the colde thereof?

Hee sendeth his Word, and melteth them, he causeth the Winde to blow, and the waters flow.

4 That of all Creatures, God hath most care and respect of man.

Prov. 8. 31. And tooke my solace in the compasse of his earth, and my delight is with the Children of men.

Psal. 8. 3, 4. What is man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

I Cor. 9. 9, 10. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne; Doth God take care for Oxen?

Either saith hee it not altogether for our sakes? For our sakes

no doubt it is writtē, that he which
careth, should care in hope, and
that hee that thresheth in hope,
should be partaker of his hope.

5 That the good or evill which
befals man, is not without Gods
providence.

Amos 3. 6. Or shall a trumpet
be blowne in a City, and the people
be not afraid? Or shall there be
evill in the Citie, and the Lord
hath not done it?

6 That hee doth whatsoever
pleaseth him in Heaven and in
earth, Psal. 115. 3. But our God
is in Heaven, he doth whatsoever
he will.

Jonah 1. 14. For thou (O Lord)
hast done as it pleaseth thee.

Eccles. 3. 14. I know that what-
soever God shall doe, it shall be for
ever: to it can no man adde, and
from it can none diminish. For God
hath done it, that they should feare
before him.

7. That Gods dominion is e-
verlasting, Psal. 146. 10. The
Lord

Lord shall raigne for ever, O Si-
on, thy God endureth from genera-
tion to generation: Prayse ye the
Lord.

The uses are ;

For information ; this is a glo-
rious subject to meditate of, and
if wee search into it distinctly,
there are many things admirable
in Gods government ; as

1 First, the Vice-gerency of
Christ his Sonne, Heb. 1. 3. Who
being the brightnesse of the glory,
and the engraved forme of his per-
son, and bearing up all things by
his mighty Word, &c.

2 Secondly, the splendour of the
meanes hee useth, even Kings on
earth are his servants ; Prov. 21.
1. The Kings heart is in the hand
of the Lord, as the Rivers of Wa-
ters : he turneth it whithersoever
it pleaseth him : yea, Angels in
Heaven : See the admirable glo-
ry of the government of Angels
in the World, as is shadowed
out in Ezach. 1. 4. to 15.

D

3 The

The Uses.

1

1 For In-
formation.

1. Things
admirable
in Gods
Govern-
ment.

3 The *varietie of meanes* hee hath, and can even raise all the Armies of Heaven and Earth.

4 His working sometimes *without meanes*, Gen. 2.

5 His working *against meanes* sometimes, *Psalm* 105. 12. to 16. The *Sunne* must stand still: Fire must not burne: The Sea must not drowne, &c.

6 The *Extent of his govern-ment*; what a work to order all things?

7 The preservation of all the sorts of things, even by the word of God: By success in *perpetuating his creation*: and supporting all things, providing daily for them.

8 The *destruction* hee makes amongst the creatures, *Psalm* 104. 29. By deluge, fire, sword, pestilence, tumbling downe *Monarchies*, &c. *Psalm* 68. 1.

9. The *ordering of the disorders* of the World, turning sinne to good, as an *Apothecary* doth
 poy-

poyson, and directing evill instruments, wicked men, to punish the wicked, or to correct the godly. To see how God lookes one way, and they another. *Nebuchadnezzar* intends to satisfie his owne pride, revenge, ambition, covetousnesse: yet God guides it to another use, even to correct his people, which hee sheweth by burning his rod, *Esa* 10. 5. 6. *Esa*. 14. 5, 6. and 29 and God directs the evill actions of the wicked to a good end: so of the *Jewes* in killing *Christ*, &c.

10 But especially his admirable disposing of all things; notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheelles, *Ezech*. 1. 15. &c.

11 All this to bee done without labour, or vexation: say therefore, as *Psal*. 104. 1. 24. My soule praise thou the Lord: O LORD my God, thou art exceeding

ding great, thou art clothed with glory and honour.

O Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.

Psal. 106. 3. who can expresse the noble acts of the Lord, or shew forth all his praise?

47. Save us, O Lord our God, and gather us from among the Heathen, that wee may praise thy holy name, and glory in thy praise, &c.

Psal. 107. 8. Let them therefore confesse before the Lord his loving kindnes, and his wonderfull workes before the sonnes of men.

22. And let them offer sacrifice of praise, and declare his workes with rejoycing.

Psal. 113. 2, 3, 4, 5.

The second Vse, is for reproofe and confutation.

I Of such Atheists as say God doth not see, or not regard, Psal. 94. 7. &c. Yet they say, The Lord shall

2.
uses for re-
proofe.

shall not see; neither will the God of Jacob regard it.

2 Of such as acknowledge Chance or Fortune.

3 Of the discontentment that is in men with their condition: David calls himselfe a Beast for this, *Psalm* 73. 22. So foolish was I, and ignorant: I was a Beast before thee.

4 Of the security of wicked men: If God governe, woe to them, *Psalm*. 139. 7. 8. Whither shall they goe from thy Spirit? or whither shall they flye from thy presence?

If they ascend into Heaven, thou art there; if they lye down in Hell, thou art there.

Iob 9. 4, 5. Hee is wise in heart, and mighty in strength, who hath beene fierce against him, and hath prospered?

Hee removeth the mountaines, and they feele not, when hee overthroweth them in his wrath.

Psalm. 107. 42. The righteous

shall see it and rejoyce: and all iniquitie shall stop her mouth.

Psal. 146. 9. The Lord keepeth the strangers, hee releeveth the fatherlesse and widow: but hee overthroweth the way of the wicked.

2. Uses for
Instruction.

Thirdly, the doctrine of Gods providence should teach us divers duties.

I Take not thought what thou shalt eat, &c. thou art at Gods finding, Math. 6. 31. Therefore take not thought, saying, What shall we drinke, or wherewith shall we be clothed, &c? Cast thy care upon GOD: for hee careth for thee.

1 Pet. 5. 7. Cast all your care upon him, for he careth for you.

Psal. 55. 22. Cast thy burthen upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for ever.

Say with Abraham, God will provide, Heb. 13. 5. Let your conversation be without covetousnes
and

and bee content with those things
that yee have; for hee hath said,
hee will not faile thee, neither for-
sake thee, &c.

2 Bee patient in adversity,
and shew it :

2.

1 By restraining griefe and
sorrow in thy life, *Psal. 39. 9.* I
should have beene dumbe, and not
have opened my mouth, because
thou didst it.

1 *Sam. 3. 18.* So Samuel told
him every what, and hid nothing
from him: Then hee said, it is the
Lord, let him doe what seemeth
him good.

Prov. 1. 11. 12. My sonne, re-
fuse not the chastening of the
Lord, neither be grieved with his
correction.

Affliction comes not out of
the dust.

2 By not using ill meanes.

3 By not fearing the rage of
any creature, *Lu. 12. 4, 5, 6, 7.*
And I say unto you my friends
Be not afraid of them that kill the
body,

body, and after that are not able to doe any more, &c.

Matth. 10. 28, 29, 30. Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father, &c.

1 Pet. 4. 19. Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.

4 By seeking to GOD, though we see no meanes, for he hath a thousand wayes we know not of.

3. 3 Seeke all good things at his hands, hee hath the disposing of all.

4. 4 Acknowledge all good things from him, Psal. 147. and sacrifice not to thine owne nets, Habak. 1. 16.

5. 5 Trust not in thine owne projects, nor in the meanes, Iere. 10. 23. O Lord, I know that the way of man is not in himselfe, neither

ther is it in Man to walke and to direct his steps.

Deut. 8. 3. Therefore he humbled thee and made thee hungry, and fed thee with MANNA, which thou knowest not, neither did thy fathers know it; that he might teach thee, that man liveth not by Bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live.

Psal. 127. 1, 2. Except the Lord build the House, they labour in vaine that build it; except the LORD keepe the City, the Keeper watcheth in vaine.

It is in vaine for you to rise early, and so lye downe late, and eate the bread of sorrow; but hee will surely give rest to his beloved.

But commit thy way to God, and trust upon him, Psal. 37. 4.

Pray God to direct the workes of thine hands, Psal. 90. 17. and let the beauty of the LORD our God bee upon us, and direct thou

the workes of our hands upon us,
even direct the worke of our
hands.

6. 6 If God governe, doe good,
and be alwayes assured, as *Psal.*
58.11. And men shall say, Verily
there is fruit for the Righteous;
doubtlesse there is a G O D that
judgeth in the Earth.

7. 7 Observe Gods works, keepe
a Catalogue of experiments, *Psal.*
107.43. who is wise, that hee may
observe these things? for they shall
understand the loving kindnesse of
the Lord.

And make knowne his deedes,
talke of his wondrous workes:
Remēber the marvellous workes
hee hath done, *Psal.* 106.1, 2 5:
Praise yee the Lord, because he is
good, for his mercie endureth for
ever: who can expresse the noble
aets of the Lord, or shew forth all
his praise? &c.

8. 8 Shall wee not for ever be a-
fraid of him that so mightily and
daily governeth us? &c. *Eccle.* 3.

11, 14, He hath made every thing beautifull in his time: also he hath set the world in their heart, yet cannot man find out the worke, that God hath wrought from the beginning even to the end.

I know, that whatsoever God shall doe, it shall be for ever: To it can no man adde, and from it can no man diminish: For God hath done it, that they should feare before him, &c.

The fourth use is for consolation to the godly; our bones and haire are numbred, Psal. 34. 20. Hee keepeth all his bones, nor one of them is broken.

Luke 12. 6, 7. Yea all the haire of your head are numbred, feare not therefore, you are of more value then Sparrowes, &c.

He knowes our way, Psal. 1. 6 For the Lord knowes the way of the Righteous.

Our teares are in his bottle, Psal. 56. 8. Thou hast counted my wandrings: put my teares into thy
Bottle

4.
Uses for
consolation.

Bottle, are they not in thy Register?

He will not leave us, nor forsake us, Heb. 13. 5. *Let your conversation bee without covetousnesse, and bee content with those things that you have: For he hath said, I will not leave thee, nor forsake thee.*

No good things will hee withhold, Psal. 84. 11. *For the Lord God is the Sunne and shield unto us: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.*

Esa. 49. 15. 16. *Can a woman forget her Child, and not have compassion on the Sonne of her wombe? Though they should forget, yet will I not forget thee.*

Behold I have graven thee upon the palme of mine hands; thy walls are ever in my sight.

He that beleeveth, shall not bee ashamed.

Thus of the Providence of God
in

in generall : as it concernes man
in speciall, it lookes first upon
the state of *Innocency*.

CHAP. VII.

*Of Mans first estate, viz. of
Innocency.*

Eccles. 7.31.

*Onely loe, this have I found, that
God hath made man righteous,
but they haue sought many in-
ventions.*

THere are two Principles
concerning mans first estate.

God made man at the first af-
ter his owne Image: Gen. 1. 26.

Furthermore God said, *Let us
make man in our owne Image,
according to our liknesse, and
let them rule over the fish of the
Sea, &c.*

1 Cor. 11. 7. *For a man ought*

not

not to cover his head, for as much as he is the Image of God, &c.

Colos. 3. 10. And have put on the new man, which is renewed in knowledge after the Image of him that created him.

2.

Secondly, the Image of God chiefly consisted in knowledge, holiness and righteousness, Eccles. 7. 29. Only I see, this have I found, that God hath made man righteous: but they have sought many inventions.

Ephes. 4. 24. And put on the new man which after God is created in righteousness, and true holiness.

Note, that I say, chiefly (as that which is a principle:) for else man was created after the Image of God.

1.

Man was
after the
Image of
God three
ways.

First, in respect of his substance; and so man is the Image either of the

- 1 Being of God: or
- 2 Of the manner of his being.
- 1 Of his being, as hee hath

in

in him a spirit, a nature :

- 1 Spirituall incorporeall.
- 2 Immortall.
- 3 Invisible.
- 4 Intelligible.

2 Of the manner of his being: for as in man is one soule, and yet divers faculties, as cogitation, memorie, will, &c. so is there in God one essence, and three persons.

Secondly, in respect of his eminency, excellencie, and dominion above, and over all other creatures, resembling thus the Lordship of God the Lord of all, Gen. 1. 26. Furthermore God said, Let us make man in our Image, according to our likenesse, and let them rule over the fish of the Sea, and over the Fowles of the Heaven, and over the Beasts, and over all the earth, and over every thing that creepeth and moveth on the earth.

Psalm 8. 6, 7, 8. Thou hast made him to have dominion in the

the works of thine hands: Thou hast put all things under his feet, &c. For if the man bee Gods Image for the Sovereignty hee hath in the family, as 1 Cor. 11. 7. and the Magistrate for his superiority in the Common-wealth, Psal. 82. much more man in generall for dominion over all.

3.

Thirdly, in respect of gifts, and so three wayes.

1 In respect of knowledge for in the minde of man, there is hid a resemblance of Gods wisdom to know God, his will, and workes, with the natures and properties of them.

2 In respect of originall Justice, which stood in the rectitude of his nature the spirit subject to God, the soule to the spirit, the body to the soule without any sinne.

3 In respect of freedome of will.

There are foure sorts of free-wills :

1 Onely

1 Onely to God ; so in good
Angels, and the blessed.

2 Onely to evill ; so in divels
and the wicked.

3 Partly to evill, and partly to
good ; so in the regenerate on
earth.

4 So to good as it might bee
to evill ; so in *Adam*, &c.

The power of his freedome
was such, that hee could doe all
things convenient to his estate ;
whether,

Workes of nature, as eate,
 sleepe, walke, rise, &c.

1.

Workes of policy ; as governe
his family, observe peace, &c.

2.

Or Workes religious :

1 Internall, to love, feare, and
trust in God.

2 Externall ; to teach , pray,
sacrifice, &c.

The Uses follow.

The Uses.

We would informe our selves
of Gods marvellous love to man
in his Creation, which appears
not onely in the time, for hee
made

1.
*The speciall
favour of
God to man
in his crea-
tion.*

made him last, when hee had provided all things made for him :

But in the plaec in *Paradise*,
And in the manner,

Both of making his body,
Hee did not say, *Let it be*; but as
it were, framed all with his
owne hands; the man of the dust,
the woman of the rib :

And of inspiring his soule, hee
breathed the breath of life into
him.

*Genes. 2.7. The Lord God
made the man also of the dust of
the ground, and breathed in his
face breath of life, and the man was
a living soule.*

Hee begat his soule as it were
a divine sparke or particle of
God; therefore called the Father
of spirits; *Heb. 1. 9. Zach. 12. 1.
Acts 17 28.*

And in both hee saith, *Let us
make*; calling all the Trinitie to
the care and workmanship.

But especially that hee should
as it were, be made like unto
God

God himfelfe, and therefore let us fing, as Pfal. 8. 4. *What is man that thou thus mindest him, &c.*

2 Wee may hence bee informed concerning true blessednesse, wherein it consists, viz. not in idlenesse, riches, lust, pleasure, sports, &c. for none of all this was in Paradise, yet *Adam* happy perfectly, &c.

The second use is for instruction, and so it should teach us divers duties.

2.

Duties,
1. *To God.*

1 Unto God; and so first we should with all thankfulness affectionately acknowledge his love to man.

2 It should instruct man earnestly to study and endeavour

To know God,

To feare,

To resemble him,

To praise his workmanship.

For these were the ends of mans creation, no other creatures could teach it; therefore God made man reasonable. We
doc

doe not answer the end of our creation, if wee make not God in some sort visible by our holiness, and praise his workes, &c.

2.

2 To our
selves.

The second dutie is to our selves, and so it should teach us :

1 First, to care for the precious and immortall soule, that God hath breathed into us above all, as Matth. 16. 26. *For what shall it profit a man though hee should win the whole world, if hee lose his owne soule? or what shall a man give for the recompence of his soule? What should wee dote on temporall things, when our soules are created to the possession of eternall blessednesse?*

2 To bee patient, and trust upon God in distresse, *Psal. 22. 11. Bee not farre from mee, because trouble is neere, for there is none to helpe me, &c.*

Psal. 139. 14. I will praise thee, for I am fearfully and wondrously made; marvellous are thy workes,
and

and my soule knoweth it well.

3 Tolament our fall.

4 To study our recovery : and we see hence what to seeke, viz. knowledge and goodnesse.

5 To long for the time mentioned, *Psalm. 17. 15. When wee shall be satisfied with his Image.*

The third duty is towards men:

1 First, wrong not man : for he is Gods Image, *Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood be shed : for in the Image of God hath he made man.*

3.
3. To other men.

2. Love one another, especially where this Image is repaired : for wee are created to this end, that wee should delight one in another.

The third use is for reproofe, confutation and humiliation.

3.

1 For our insensiblenesse, forgetfulnesse, and uncapablenesse of these considerations, especially for our want of lamentation for the ruines in our nature.

2 For

2 For our horrible neglect of knowledge and goodnesse, without which man is more like a beast; yea, in respect of *sinne*, like a *Devell*.

3 Of the *Papists* about pictures of God: most dishonourably they would mend Gods draught by dumbe pictures; yet God hath here given us a picture, his *Image*.

CHAP. VIII.

Of the fall of Man.

Eccles 7 21.

Onely, loe, this have I found that God hath made man righteous; but they have sought many inventions.

THE misery of man in his estate of corruption must be considered two ways:

In the *cause* of it.

And in the *parts* of it.

The

The cause of it was the fall of our first Parents, concerning which are these principles:

1 That our Parents *Adam and Eve* fell, and lost speedily the happinesse, in which they were created, as appeares, *Gen. 3. 7. &c.* and thus they did lose

God,

Paradise,

Gods Image.

And that they lost it speedily, appeares, in that the Divell is called a *murtheur* from the beginning, and the fault is presently related after the story of his innocency in the creation.

2 That this losse befell them onely for their owne grievous sinne, *Gen 3. Rom. 5. 12* Wherefore as by one man sinne entred into the World, and death by sinne: and so death went over all men, forasmuch as all men have sinned.

Eccles. 7. 29. as before.

3. That by their sinne wee are all defiled, and deprived of the glory.

3. Principles concerning the fall of Man.

2.

3.

glory of God, Rom. 5. 12. as before, 18, 19. Likewise then as by the offence of one, the fault came on all men to condemnation; so by the righteousness of one, the benefit abounded toward all men to the justification of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous.

The Uses follow.

The uses of these wofull principles may bee first for information, and so wee should study to satisfie, and settle our hearts more at large concerning two things.

The one is the grievousnesse of the first offence.

The other is the *Justice* of God in deriving the losse to us.

For the first, there bee many things may assure us, that the sin of our first Parents was a most grievous sinne, for it admitteth fearfull aggravations; as,

1 That

1 That they durst venture all their happinesse about so small an advantage to them. If we thinke it was a small offence to eat an apple; thinke withall it was a desperate wickednesse to venture eternall life for the possession of an apple.

2 This was Gods first commandement that hee gave them, and to neglect God so soone in a thing wherein they might so easily have obeyed, must needes appeare to bee desperate wickednesse.

3 This sinne was committed, when they had no inward concupiscence to tempt them, nor that pronenesse of nature, that is in man now to sinne.

4 They offended, when God had abundantly provided for them, they wanted nothing that was good for them.

5 They herein violated the whole Law, because they broke the agreements which were
E made

made betwene God and them : according to that of *James 2. 10.* *For whosoever shall keep the whole Law, and yet faileth in one point, he is guilty of all.*

6. Because it was a sacramental fruit : to cast bread to dogs is no great offence ; but to cast consecrated bread to dogs, is a grievous sinne.

7. This sinne was accompanied with divers monstrous finnes ; first, horrible doubting of Gods truth : secondly, compacting with Gods utter enemy, and so making *Apostasie* from *GOD* to the *Divell* : thirdly, consent to the blasphemies of the *Divell*, when hee spake caviously, and scoffingly at God : fourthly, affectation of divinitie : fifthly, a retchlesse dis-regard of what should become of his posterity, through his ventrous course : with many other finnes.

2.

For the second, God was just in deriving this losse to their

Poste-

posteritie : for *Adam* was the
common roote of all mankind,
and wee were in his loynes, as
Levi was in *Abrahams*, when
hee payed Tithes; and are not
Traitors punished in their Chil-
dren? the Act of a Burgesse in
the Parliament is the act of the
Countrey.

But yet at least godly men
should not beget ungodly chil-
dren.

Object.

They beget children, *as men*,
not *as godly men*; I meane, they
derive such a nature as they have
which is corrupt after calling.
though they be justified perfect-
ly, yet they are sanctified but
in part. The father that was cir-
cumcised did beget a child that
was uncircumcised; and take
the cleaneſt Corne in the World
and ſow it, and it brings forth
Chaffe in the eare with the
Corne.

Anſw.

Thus much for information.

The doctrine of the fall may

serve also for instruction :

and so both, in generall. } parti-
cular

In generall it should teach us
four things :

1.

First, to take heed to the foun-
tainnes of all *Apostasie*. There
were three things occasioned
mightily the fall of our first pa-
rents.

3. Occasions
of *Apostasie*.

The first was a rebellious de-
sire to bee, what *God* would not
have them to be.

The second, unthankfulnesse :
all the pleasures of *Paradise* will
not please them, if they bee crof-
sed in some one thing, though ne-
ver so little.

3. The libertie they tooke to
adde or detract from *Gods*
Word : they added the word
touch, and they detracted when
they said, *lest yee dye* : and these
three finnes are, and ever will be
causes of *Apostasy* ; if they bee
not prevented.

2.

Secondly, let us here bee war-
ned,

ned while wee live to keepe out of the company of such as fall away from the truth, as the divell did : for all *Apostates* are like the divell ; they will not bee quiet till they make others fall away with them.

Thirdly, we should hence for ever bee warned to looke to our selves, and make conscience even of lesser *sinnes* : wee see here what the eating of an *Apple* did, which the most men would faine thinke was but a small matter ; and the rather, because monstrous *sinnes* may bee committed about a small offence in it selfe : Thinke of the man that gathered sticks on the *Sabbath* day, and of the case of *Ananias* and *Saphira*.

Fourthly, Wee must get on our armour, and make all the provision wee can against the *Divell*. Wee see here how hee thirsts after the ruine of man ; and if hee prevailed so over *A-*

Adam, how much more easily may hee prevaile over us? and if hee could deceive by the meanes of a *Serpent* there; how much more now, when hee speaketh to us by *Men* like our selves? yea, then we saw a prooffe of it: For how quickly was *Adam* enticed, when the *Divell* spake to him in the mouth of *Eve* his Wife?

And wee may here observe the *Divells method*, in tempting, and the degrees of tentation. For there was,

5. Degrees
of the Di-
vells tenta-
tion.

1. The suggestion it selfe.
2. The obscuring of the thoughts about the eminencie of *God*, and the excellencie of the Image received of him.
3. An impression of forgetfulnesse in the memorie, not distinctly remembring what was before done, or commanded of *God*.
4. The tickling of ambition, affecting to bee more then they were.

5 Trust

5. Trust given to the flatteries and baits of the divell, and a contracted familiaritie with him, with inclination of the will and affection to the prohibited fruit.

Thus much in *generall*.

In particular, foure sorts must be warned :

4. *Sorts of men warned.*

I.

First, women should here bee much humbled, and for ever bee mistrustfull of their *Counsels*, and carriage, for *Satan* knowes how to make use of them still.

2.

Secondly, men must take heed of the whisperings, and enticing advice of women.

3.

Thirdly, the weake must carefully looke to themselves, that *Satan* imploy not them as instruments of tentations; and they should learne not to be so violent in things they are not fully grounded in.

4.

4. The strong must take heed lest they fall : If *Adam* fell in

Paradise, they are in more danger now in the world, neither may they trust in their owne gifts, but learne to place all their trust in God. As any are more godly, so they must know they shall be more assaulted.

Thus for instruction.

This doctrine of the fall hath matter in it of extreame humiliation, in that eternall shame lyes upon our nature, by this vile offence, both in respect of the extremitie of our losse, and the fearfull displeasure of God.

Lastly, it may comfort the godly to thinke of their estate by *Christ*, having received the assurance of a better condition, then ever they could have had in *Adam*; and the rather, because they are now confirmed as the *Angels* of heaven, that they can never fall from the happinesse they have in *Christ*.

CHAP. IX.

Of sinne.

ROM. 5. 12.

Wherefore as by one man sinne entered into the World, and death by sinne; and so death went over all men; for as much as all men have sinned.

Hitherto of the cause of our milerie.

The parts follow, viz.

1 Sinne.

2 Punishment.

Principles concerning sinne.

I.

The Principles concerning sinne, are,

First, that all men have sinned, Psalme 14. 1, 2, 3. They have corrupted and done an abominable worke; there is none that doth good.

The Lord looked downe from heaven upon the children of men

to see if there were any that would understand and see e God.

All are gone out of the way, they are all corrupt, there is none that doth good, no nor one.

Prov. 20 9. Who can say, I have made mine heart cleane? I am cleane from my sinne.

1 King. 8. 46. There is no man that sinneth not, &c.

Eccles. 7. 22. Surely there is no man just in the earth, that doth good, and sinneth not.

Rom. 3. 9. What then, are wee more excellent? No in no wise: for wee have already proved, that all both Iewes and Gentiles. are under sinne.

James 3. 2. For in many things wee sinne all.

1. Ioh. 1. 8. If wee say that wee have no sin, we deceive our selves, and the truth is not in us.

2.

The Second Principle is, that the nature of man is stayned with sinne from the birth, Iob 14.

4. Who can bring a cleane thing out

out of filthinesse? there is not one

Iob 15. 14. What is man that hee should be cleane? and he that is borne of a woman that he should be just?

Psal. 51. 5. Behold, I was borne in iniquity, and in sinne hath my mother conceived mee.

3. That this infection hath over-spread the whole nature of man, hence called the old man: For explication of this Principle, Wee must consider that the nature of man is tainted fourteene wayes: for there is in man by nature,

Extreame darknesse sightlesnesse, especially in the knowledge of God and happinesse.

Colos. 1. 13. Who hath delivered us from the power of darknesse.

1 Cor. 2. 14. But the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned.

3.

I.

14. Foule.
blemishes in
every mans
nature.

In-

Insensiblenesse, and unutterable hardnesse of heart, *Ephe. 4. 18* Having their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart, &c.

3.

Impotency, and extreame disability to deliver our owne soules, or breake off our sinnes, *Esay 44. 20.* He feedeth of asbes; a seduced heart hath deceived him, that hee cannot deliver his soule, nor say, is there not a lye in my right hand?

4.

Enmity to that which is good, *Rom. 8. 7.* For the wisdom of the flesh is enmitie to God.

Rom. 7. 23. But I see another law in my members, rebelling against the law of my minde, and leading me captive unto the law of sinne, which is in my members.

5 Impuritie, foulnesse, filthinesse all over, *Tis. 1. 15.* Unto them that are defiled and unbelieving, is nothing pure, but even their

their mindes and conscience are defiled.

Psalme. 14. 3. All are gone out of the way, they are all corrupt; there is none that doeth good, no not one.

6. Abundance of false Principles.

7. Pronenesse to all sort of evil; Rom. 7. 14 21. For we know that the law is spirituall, but I am carnall, sold under sinne.

I finde then by the Law, that when I would doe good, evil is present with me, &c.

Concupiscence.

8. Want of all righteousness, defects of the love, feare, joy, &c. in God: So of mercy, &c. Psalme 14. 3. All are gone out of the way, they are all corrupt, there is none that doeth good, no not one, &c.

Rom. 3. 10. As it is written, There is none righteous, no not one.

9. The numbers are naturally servants of sinne: So the senses

ses, Rom. 6.13.16. &c. Neither give you your members as weapons of unrighteousnesse unto sin, &c.

Know ye not that to whomsoever yee give your selves as servants to obey, his servants you are to whom yee obey; whether it bee of sinne unto death, or of obedience unto righteousness, &c.

10. 10. A servile will, a will that apprehends no liberty but in sinning; Rom. 7.14.

11. 11. A naturall aptnesse to bee scandalized, so as Christ himselfe is an offence, a rocke of offence, 1 Cor. 8.7. 1 Pet. 2.8.

12. 12. A naturall favouring and relishing of the things of Satan, Ephes. 2.2. Wherein in time past you walked according to the course of this world, and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience. This hath beene ever since the first tentation in Paradise.

13. 13. Corruption of memorie:

For-

Forgetting Good.

Retaining evill.

14. A naturall dis-union one from another, lusts of disagreement, shunning all hearty communion with others through dislike, and selfe love, James 4.

14.

I. From whence are warres and contentions amongst you? Are they not hence, even of your lusts that fight in your members?

These things prove that wee have all vile natures, that there is not one of a good nature in the World by nature.

The fourth Principle is, that besides these finnes that sticke fast upon our natures, every man is guiltie of horrible, and many, and vile actuall finnes, Psalme 14. 1, 2, 3. They have corrupted and done an abominable worke, &c.

4.

Iob 15. 15, 16. Behold, he found no stedfastnesse in his Saints: yea, the Heavens are not cleane in his sight.

How

How much more is man abominable and filthy, who drinketh iniquity like water?

Rom. 3. 12. They have all gone out of the way, &c.

Such as are,

1 A world of evill thoughts,
Genes. 6. When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evill continually.

Atheisticall thoughts, } innume-
Impure thoughts, } rable.
Vaine thoughts,

Errors in all parts of Religion.

2. Vile affections: *Impatiencie: Lust: Anger: Envy: Suspition: Malice: Worldly feare: Trust: Ioy: Love, &c.*

3. Vile words: bitter, idle, false, flattering, flandering, proud, filthy, deceitfull, scornfull, censuring words.

4 Abominable workes, *Psal. 14. 1, 3. as in many places before.*

Against Gods worship in all
the parts.

Against the *Sabbath*.

In our particular and generall
calling.

At home and abroad.

Secret, and open.

Of omission, and commission.

Of ignorance, of knowledge,

Sudden, and of custome.

In company, out of company.

Hypocrisie, Pride, Security.

Unbeleefe, Impatiency, &c.

In prosperity, adversity, &c.

Partaking with others sinne.

Our owne righteousness, as
Esay 46 6. is as filthy clouts, and
we all doe fade like a leafe, and our
iniquities like the wind have ta-
ken us away.

Besides personall faults, as
Drunkennesse, Usurie, Swearing,
whoredome, &c. workes of the
Aesh, *Gal. 5. 19, 20, 21. Moreover*
the works of the flesh, are manifest,
which are Adultery, Fornication,
Uncleannesse, Wantonnesse, &c.

The

9. Uses for
informa-
tion.

1

The Uses of these Principles are fourefold.

First, for information, and that in nine things: For hereby we may know :

1. That there can be no justification by our workes, *Rom. 3. 20.* Therefore by the workes of the Law shal no flesh be justified in his sight ; for by the Law cometh the knowledge of sinne.

Psal. 130. 3. If thou (O Lord) straitly markest iniquities, O Lord, who shall stand?

For every mouth must be stopped, and all the World bee guilty before God.

2. That the cause of all Gods dis-regard of us, and the miseries that befall us is in our selves.

How can we murmur at our crosses if we looke upon our sins? There is mercie in the greatest Iudgements: for it is his mercy we are not consumed, *Lam. 3. 22.* It is the Lords mercy that we are not consumed, because his compassions faile not, &c.

If

If Adams one sinne deserved it,
what doe all these in us?

3. That it will never goe well
with the wicked, though God
forbeare for a long time, *Eccle. 8.*

*II. 12. Because sentence against
an evil worke is not executed spee-
dily: therefore the heart of the chil-
dren of men is fully set to doe evill.*

But it shall not bee well to the
wicked, neither shall hee prolong
his dayes; hee shall be like a shad-
ow, because he feareth not be-
fore God.

4. That no man hath cause to
brag of his good nature, there are
so many springs of sin within us.

5. That the things that defile
a man, are from within, in him-
selfe; it is not any outward de-
formity, ill clothes, naturall foul-
nesse, &c.

6. That a little repentance will
not serve the turne.

7. That there is difference be-
tweene the wicked, and the god-
ly in sinning.

8. Con-

8 Concerning *GODS* providence in the death of *Infants*: wee kill young Snakes and Adders, because they will sting, as well as the old, because they have stung.

9 Say not, God is the cause of our ruine: or it is thy chance, or ill lucke, or onely the Divell, that brought thee into this or that mischiefe: it is thine owne ill nature.

Secondly, for humiliation.

First, to the godly in two respects: both because they finde so many of their old corruptions having received such graces and mercies from *God*: and also because they yet are the meanes of the conveyance of originall sinne to their children.

Secondly, to such wicked men as live in open finnes, yet repent not, Why doe their hearts carry them away? *Iob* 15. 12, 14.

Have the workers of iniquity no knowledge? are they guilty
of

of so many treasons, and fallen into the hands of the righteous Iudge, and yet secure? *Psalme 82.5. They know not, and understand nothing, they walke in darknesse, albeit, all the foundations of the Earth be moved.*

3 To civill honest men: for herethey may learne, how vile their estate is, though God have restrayned some evils in them: for

3.
7. Things
make civill
honest men
miserable.

1 They want the Image of God.

2 They have an infected nature in all the former foureteene things.

3 There is in them a disabilitie in the manner of all holy duties.

4 They partake of other mens sinnes many wayes.

5 They are guilty of many om. sions.

6 They abound in inward sinnes, by which God is vexed, as *Genes. 6.5. All the imagi-*
nari

nations of his thoughts of his heart were onely evill continually: and Satan by them can set upon strong holds, 2 Cor. 10. 5.

7. They are guilty of many outward evils against the least Commandements.

The third Use is for instruction, and so strong Christians should learne to admire and praise God.

1. That could bee pacified: Oh what is man, that GOD should here looke upon such a dunghill!

2. That hath so vouchsafed to make us cleane in part from such filthinesse, taking away the body of sinnes, and seasoning the Fountaine, and drying it up.

2. Secondly, weake Christians should never bee at rest, till they get assurance of their pardon in the blood of *Iesus Christ*.

3. Thirdly, all the godly.

1. Should strive after the contra-

trary holinesse, and to expresse the reformation of their natures and lives, *Ephes. 4. 22.* And cast off concerning the conversation in times past, the old man, which is corrupt through the deceiverable lusts, &c.

And they should walke humbly all their dayes, because of the many remainders of corruption, as *Rom. 7. 15, 16, &c.* For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I: and looke to their hearts, *Hebr. 3. 12.* Taking heed lest at any time there be in any of them an evill heart, and unfaithfull to depart away from the living God. And looking to it, that sinne raigne no more, *Rom. 6. 12, &c.*

And it should worke in all the godly a wonderfull desire of finall redemption, *Rom. 7. 24.* O wretched man that I am, who shall deliver me from the body of this death? *Psalm. 14. 7.* Oh give sal-

salvation unto Israel out of Zion, when the Lord turneth the captivity of his people, then Jacob shall rejoyce, and Israel shall be glad.

O how should wee desire to get out of the world ! seeing all so leproous, the *Plague-sore* running upon every man, so as wee are in danger to bee infected in all places by all persons.

4 It should worke in wicked men a fervent desire of remission, and constant endeavour in the confession of sinne, crying out daily with the Leper, *uncleane, uncleane.*

The last Use is for consolation,

4.

First, to all men, for the Lord useth this as an argument of pity and mercy, *Genes. 8. 21. And the Lord smelled a savour of rest, and the Lord said in his heart, I will hence-forth curse the ground no more for mans cause : for the imagination of mans heart, is e-
will even from his youth, neither
will*

will I smite any more all things living as I have done, Isai. 48. 8, 9. I knew that thou wouldest grievously transgresse; therefore have I called thee a transgressor from thy wombe: yet for my name sake will I defer, &c. 2 Chr. 6. 35, 36. Then heare thou in heaven their prayer, and their supplication, and judge their cause:

If they sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them unto the enemies, and they take them and carry them away captiue unto a land farre or neere, &c.

2. To the godly: they should admirably rejoyce in their priuiledge in the blood of Christ, and in the remission of all their finnes.

F

CHAP.

C H A P. X.

Of the punishment of Sinne.

R O M. 5. 12.

Wherefore as by one man sinne entered into the World, and death by sinne ; and so death went over all men ; for as much as all men have sinned.

Hitherto of the principles concerning sinne : Now concerning the punishment of sinne, followeth this principle, viz.

That all men in their naturall estate are extremely miserable, in respect of the punishment, unto which they are lyable for their sinnes.

Nahum. 1. 2, 3, 6. God is jealous, and the Lord revengeth, even the Lord of anger, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

The Lord is slow to anger : but
he

he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle-winde, and in the storme, and the clouds are the dust of his feet.

Who can stand before his wrath, or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him, &c.

Rom. 5. 12. Job 10. 17. Thou renewest thy plagues against mee, and thou increasest thy wrath against mee, changes and armies of sorrowes are against mee.

Job 31. 3. Is not destruction to the wicked, & strange punishments to the workers of iniquitie?

3 Thes 1. 9. Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

Eph. 2 3. Among whom we also had our conversation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature

the Children of wrath, as well as others.

That this Principle may be explicated, I will reckon up the severall sorts of punishments, which have beene inflicted for mans sinne.

17 Sorts of
punishmēts
inflicted on
man for his
Sinne.

I The losse of Paradise, from which wee are all exiled, so as wee live as banished men, while wee are in this World, Genes. 3. 24. Thus he cast out man, and at the East side of the Garden of Eden he set the Cherubins, and the blade of a sword shaken, to keepe the way of the Tree of life.

2 The curse of the Creatures: the Creatures are subject to vanitie, and subdued unto bondage, under which they groane for mans sinnes, Rom. 8. 20, 21. Because the Creature is subject to vanitie, not of it owne will, but by reason of him which hath subdued it under hope, &c. The Earth was cursed for our sakes, Genes. 3. 17, 18. Cursed is the Earth

Earth for thy sake, and in sorrow shalt thou eate of it all the dayes of thy life.

Thornes also and Thistles shall it bring forth unto thee, and thou shalt eate the herb of the field.

3 An impure and painfull birth, Gen. 3. 16. unto the woman he said, I will greatly increase thy sorrowes, and thy conceptions; in sorrow shalt thou bring forth Children; and thy desires shall be subject to thy Husband, and he shall rule over thee.

4 The displeasure of GOD, and his fearfull anger conceived against us, Job. 3. 36. He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

Nah. 3. 6. And I will cast filth upon thee, and make thee vile, and will set thee as a gazing-stocke.

5 A privation of that admirable knowledge of God, and the nature of the Creatures, unto

which wee were created; so as wee are all for horrible ignorance almost like the beasts, in comparison of what once wee might have had, *Pro. 30. 2. Surely I am more foolish than any man, and have not the understanding of a man in mee:* and this light is wanting both to the minde, and the conscience.

6 Bondage to Satan, who hath naturally strong holds in every mans heart, and such spirituall possession, that having men in his snare, he leadeth them at his pleasure, and worketh effectually both in them, and by them. *Ephes. 2. 2. Wherein in times past, you walked according to the course of this world, and after the Prince that ruleth in the Ayre, even the spirit that now worketh in the children of disobedience.*

2 Tim. 2. 26. *And that they may come to amendment out of the snare of the Devill, which are taken of him at his will.*

2 Cor.

2 Cor. 10. 5. Casting downe the imaginations, & every high thing that is exalted against the knowledge of God, &c.

7 Spirituall death, which comprehendeth in it the losse of communion with God (the life of our lives) and all the joyes of his favour and presence, together with the obduration of our hearts, which are become as a stone within us; so as we are altogether insensible of the things that concerne everlasting happinesse, Ephes. 2. 1. And you hath hee quickned, that were dead in trespasses and sinnes.

Ephes. 4. 18. Having their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart.

Ezek. 36. 26. I will take away the stony heart out of their body, and I will give you a heart of flesh.

8 *Miserable bodies.* Our bodies are become miserable, both in respect of deformitie, and in respect of imbecillitie, as also in respect of the many paines befall them, both from labour, and from diseases of all sorts, Gen. 3. 19. *In the sweat of thy face shalt thou eate bread; till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne, &c.*

Deut. 28. 21, 22. *The Lord shall make the pestilence cleave unto thee, untill he hath consumed thee from the land whither thou goest to possesse it.*

The Lord shall smite thee with a consumption, & with the Fever, and with a burning ague, and with fervent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee, untill thou perish, &c.

9 *Judgements in our outward estates:* in temporall things by wars,

wars, famine, fire, earth quakes, inundations, ignominy, povertie, and such like of many sorts, *Deut.* 28. 16, 17, 18. &c. Cursed shalt thou be in the Towne, and cursed also in the field.

Cursed shall thy basket be, and thy dough :

Cursed shall be the fruit of thy body, and the fruit of thy Land, the increase of thy kine, and the flockes of thy sheepe :

Cursed shalt thou be when thou comdest in, and cursed also when thou goest out, &c.

10 The restraining of good things from us, even blessings of all sorts ; and that sometimes when they are by the free mercy of God bestowed upon others, *Isai.* 59. 2. But your iniquities have separated betweene you and your G O D , and your sinnes have hid his face from you, that hee will not heare. *Job* 31. 2. For what portion should I have of God from above ? and what inheritance

of the Almightye from on high.

Act. 17. 30. And the time of this ignorance God regarded not.

Jerem. 5. 25. Yet your iniquities have turned away these things, & your sinnes have hindred good things from you, &c.

11. The cursing of blessings, when God blasts the good gifts he bestowed, or suffers prosperitie to become a snare or trap, or ruine unto man, Mal. 2. 2. I will curse your blessings.

Jerem. 12. 13. They have sowne wheate, and reaped thornes, they have put themselves to much paine, and had no profit: and they shall be ashamed of their Revenues, because of the fierce wrath of the Lord.

Psal. 69. 22. Let their table be a snare before them, and their prosperitie their ruine.

Prov. 1. 26. I will also laugh at your destruction, and mocke when your feare commeth, &c.

12 Scourging of Sinne with
sinne,

sinne, which is one of the most grievous punishments; when God leaves a man so as he suffers him to fall into flagitious courses, and to commit sinne with greedinesse: or delivers man up to a reprobate minde, Rom. 1. 26, 28. For this cause God gave them up unto vile affections; for even their women did change the naturall use, into that which is against nature.

For as they regarded not to know God, evē so God delivered: hem up unto a reprobate mind, to doe those things which are not convenient.

13. Hellish terrors, which wound the Soule with unsupportable torments, many times God softening the heart to feele inward smart, or suffering Satan to torment the Soule with unspeakable feares and horrours. Hebr. 10. 27. But a fearefull looking for of judgement and violent fire, which shall devour the adversaries.

Esa. 33. 14. The sinners in Sion are afraid, a feare is come upon the Hypocrites, who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings?

Esa. 65. 13, 14. Therefore thus saith the Lord, Behold, my servants shall eate, and yee shall be hungry; Behold, my servants shall drinke, and yee shall be thirsty; Behold, my servants shall rejoyce, and yee shall be ashamed.

Behold, my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall woule for vexation of minde.

14 Feare of death, which in some measure is in all, though the former be not; every man being in that respect like a prisoner that is condemned, and lookes every day when he shall goe to execution, Heb. 2. 15. And that he might deliver all them, which for feare of death were all their life time subject to bondage.

15 *A terrible generall judgement, when all mens finnes shall be ripped up before the whole world to their eternall shame; and an order given for an unavoydable execution of the sentence, Act. 17. 31. Behold he hath appointed a day, in the which he will judge the World in righteousness by that Man, whom he hath appointed &c.*

16 *A miserable departure, and losse of life, the soule & body being rent asunder, and both losing for ever all the pleasures, or felicities of this life, Rom 5. 12. Wherefore as by one man sinne entred into the world, and death by sinne; and so death went over all men, for as much as all men have sinned &c.*

Rom. 6. 23. For the wages of sinne is death.

17. *Lastly, eternall paine: Now this eternall misery is lamentable, if we consider eyther the degrees of it, or the place, or the continuance.*

The

The degrees of damnation are ;
 First, they have no communion with God, nor participation in any of the blessings of God, *2 Theſſal. 1. 9. Which ſhall be puniſhed with everlaſting perdition from the preſence of the LORD, and from the glory of his power, &c.*

Secondly, they are united to the Devill, with whom they have an eternall fearfull fellowſhip, *Matth. 25. 41. Then ſhall he ſay unto them on the left hand ; Depart from mee ye cursed, into everlaſting fire, which is prepared for the Devill and his angels.*

3 They endure an unſpeakable confuſion, and moſt bitter ignominy, upon the conſideration of the diſcovery of their many ſhamefull offences.

4 They are inwardly affected with incredible horreur, and torment of conſcience, ariſing from the ſenſe of Gods anger
 for

for their sinnes, *Esay 30. 33.* For Tophet is prepared of old; it is even prepared for the King; he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimstone doth kindle it.

Rom. 2. 8, 9. But unto them that are contentious, and disobey the truth, and obey unrighteousnesse, shall bee indignation and wrath.

Tribulation and anguish shall be upon the Soule of every man that doth evill: of the Jew first, and also of the Grecian.

5 The bodies of the damned shall suffer unexpressible torments; which is set out in Scriptures, by their lying in fire and brimstone, *Esay 30. 33.* as immediately before.

Luke, 16. 23. And being in Hell torments, he lift up his eyes, and saw Abraham as farre off, and Lazarus in his bosome, &c.

Re-

Revel. 21. 8. But the fearfull and unbelieving, and the abominable, and Murtherers, & Whoremongers, and Sorcerers, and Idolaters, and all lyars, shall have their part in the lake which burneth with fire & brimstone, which is the second death.

Matth. 25. 41. Then shall he say unto them on the left hand, Depart from me, yee cursed, into everlasting fire, which is prepared for the Devill and his Angels.

This misery is increased by the fearfulness of the place where it is to bee suffered; to which in divers Scriptures, divers names are given, to intimate the horror of it, as, Hell, the Pit, the great Deep, or bottomlesse Gulfe, Prison, Darknesse, utter Darknesse, and many other terrible Titles.

Matth. 22. 13. Then said the King to his Servants, bind him hand and foote; Take him away, and cast him into utter darknesse; there

there shall be weeping and gnashing of teeth.

Revel. 10. 1. And I saw an Angel come downe from heaven, having the Key of the bottomlesse Pit, and a great Chaine in his hand, &c.

And all this the more miserable, because it shall be both eternall, and without intermission, or ease, *Revel. 14. 11. And the smoake of their torment shall ascend evermore, and they shall have no rest, day nor night, &c.*

Now follow the **Uses**.

The use may be first for singular reproofe of the marvelous securitie of multitudes of people, that can live quietly in so miserable a condition; were not man sunk deep into Rebellion, and besotted with unspeakable senselesnesse, one would thinke it were impossible for him to eate or sleepe, or ever to hold up his head. If wee heard a story of the one halfe of these distresses

ses that were befallen another man, and did lay our hearts to it, to thinke tenderly of it, we could not but wonder, that that man could so forget his owne safetie, as to neglect any meanes for his owne release: but this very observation shewes two things, viz. that men are guiltie of vile *Atheisme* & unbeliefe, and of incredible *Apathy*, or insensiblenes. Oh that men would but thinke of these particulars, & ponder them seriously! But alas, a deceived heart hath seduced them, that they cannot say, Here is my perdition, if I repent not. And this reproofe is aggravated against some men in this, that they are angry at any that shewes them their danger, as we see by experience of men, that live in grosse sinnes: yet let the curses due to those sinnes be applyed to them, how do they rage? how are they like the very Horse and Mule, and much worse?

Second-

Secondly, here is matter of instruction, and that first to wicked men, that (if it be possible) they would awake from this heavie sleepe in *sinne*, and learne to live righteously. Those judgements may warne all men every where to repent : and seeing they are thus undone by the first *Adam*, to seeke release from this dreadful misery by the second *Adam*. There is no condemnation to them that are in *Christ Jesus* : and there can be no accessse to *Christ*, without repentance from dead workes, and Faith in him. Oh how were men sure to bee freed by *Christ*, if they were once weary and heavie laden ! There is a full propitiation for all *sinne* in him : he hath borne all that curſe of the Law ; onely if any man will be in *Christ*, hee must be a new *Creature*.

This may instruct the godly, and so,

I The weake *Christian*
should

Eph. 5. 14.
1 Cor. 15.
Act. 17. 31.
Rom. 5. 12.
etc.
and 8. 1.
Mat. 11. 29
1 Iob. 2. 1.
Gal. 3. 13.
2 Cor. 5. 17.

should labour by all meanes to be established in the Faith, that as *Christ* hath freed him from all these miseries (as *curses*) so faith may free him from the feare of them; and to this end he should earnestly and constantly pray, that God would make him worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power, *2 Thes. 1. 11, 12.*

2 All Christians should forcibly compell upon themselves a carefull practice of sixe duties.

1 All ages should admire the exceeding riches of the tender kindnesse and mercie of God, and the great love wherewith he hath loved us, that hath forgiven us so great a debt, and freed us from so unspeakeable confusion, *Eph. 2. 47.*

2 Wee should often looke upon *Christ*, that hath borne all the malediction of the Law for

us.

us, and that, both to move us to compassion, and mourning for our sinnes, that so pierced him, *Zach. 12. 10.* And also to settle our selves against the feare of any of these miseries seeing *Christ* hath fully payd our debts, and suffered the uttermost in our roomes: and further, if we did often set before us that marvellous passion of our *Lord and Saviour*, it might ravish our hearts to a greater love towards him, and desire to be with him to give him eternall thanks.

3 Have wee escaped so much danger, which sinne brought us into? then let us for ever be warned, and goe our wayes and *sinne no more*. Let us watch over our selves, that we be not bewitched by the deceitfulnesse of sinne. For heere wee may learne, that God can make sinne extreamely bitter unto us, but especially let us leave sinne, even because God hath dealt so graciously with us.

4. It should teach us with all compassion to pittie others with whom we converse, that yet live in this misery : wee should strive with all effectualnesse of perswasion to draw them out of such an estate, and use our uttermost power to pull them out of this fire, provoking them to holinesse, and good workes, and exhorting and rebuking them with all instance, that they may not perish in so great condemnation, *Heb. 10. 25.*

5 It should teach us to endure all sorts of afflictions, that God shall please to try us withall, and that because they are no way comparable unto the punishments we are escaped from : and besides, God is pleased to cause them to worke our good : They try and encrease our Faith in *Christs* merits : they make us know our selves more thoroughly : they mollifie and soften our hearts : they tame our *flesh* : they
scowre

scowre our gifts from rust : they weane us from the World, and excite the desire after, and care to provide for the world to come.

6 It should teach us with all gladnesse of heart to remember our miseries, as *waters that are past*, and establiſh our selves in a daily solace, especially in the expectation of the full and finall deliverance from all the remnants of distresse in the day of *Christ*, when God *shall be made marvellous in them that beleeve*, 2 *Theſ.* 1. 10. And the more wee should lift up our heads, upon whom the ends of the world are come, because the day of that redemption draweth neere. Let us ever say with *David*, *Pſal.* 16. 6. *The lines are fallen upon mee in pleasant places : yea, I have a faire heritage: and The Lord hath drawne us out of many waters :* Let us therefore love the Lord dearly, and rejoyce alwayes in the Lord, *Phil.* 4. 4.

Pſal. 22:
24:
Pſal. 18.
16.

CHAP. XI.

The state of grace.

Ephes. 1. 4.

As he hath chosen us in him, before the foundation of the world,

Hitherto of the second estate of man.

The third estate is the estate of Grace, which is three wayes to be considered:

First, in respect of the meanes of the foundation of it.

Secondly, in respect of the subject of the possession of it, which is the Church.

Thirdly, in respect of the degrees of application, and manifestation, which are two:

viz. { *Justification.*

{ *Sanctification.*

The meanes of foundation is two-fold.

1 Election of God.

2 Redemption of Christ.

Concerning Election, there are these evident Principles.

First, that there was a choice and Election made by God, Ephes. 1. 4. *As he hath chosen us in him, before the foundation of the world.*

Secondly, that this choice was before the foundation of the World, Ephes. 1. 4. as immediately before, Rom. 9. 11. *For ere the Children were borne, and when they had done neither good nor evil, that the purpose of God might remaine according to the Election, not by works, but by him that called, &c.*

3 That onely some men are chosen, not all men. If all were taken, how could there be Election, &c? Math. 20. 16. *Many are called, but few chosen, Matthew 22. 14.*

4 That the cause of our Election is the onely free grace of God,

G

God,

God, not our workes, Ephes. 1. 5. who hath predestinated us, to be adopted through Jesus Christ, unto Himselfe, according to the good pleasure of his will: &c.

Rom. 9. 25, 18. For he saith unto Moses; I will have mercie on him, to whom I will shew mercie: and I will have compassion on him, on whom I will have compassion.

Therefore, hee hath mercy on whom he will, and whom he will, he hardneth.

5 That Gods Election is unchangeable, all the Elect shall be saved, Rom. 8. 30. Moreover, whom he predestinated, them also he called; and whom hee called, them also he justified; and whom he justified, them also he glorified, &c.

Isaiah 46. 10. My counsell shall stand, and I will doe whatsoeuer I will.

2 Tim. 2. 19. But the foundati-

on of God remaineth sure, and hath this seale; The Lord knoweth who are his, &c.

John 6. 37. All that the Father giveth mee, shall come to me; and him that cometh to me, I cast not away.

Math. 25. 34. Then shall the King say to them on the right hand, Come, yee blessed of my Father: inherit ye the Kingdom prepared for you from the foundations of the World.

The consideration of this Doctrine of mans Election, should teach us divers things.

1. Every one of us should study this Doctrine of our Election, and labour to make it sure, seeing here lieth the foundation of all grace: now one labour doth both; if we make our calling sure, wee make our Election sure, 2 Pet. 1. 10. and wee may bee sure our Calling is right, if wee adde vertue to our Faith, if wee can find the gifts of grace in

our hearts; for this (I say) wee must study the doctrine of the signes.

We may know our *Election* by two sorts of signes: the one respects God: the other respects our selves. God declares his eternall choice by divers marks of it, and man proves himselfe to be *elect* of God by divers tokens of it.

God shewes whom hee hath chosen from everlasting three manner of wayes.

I By *Election* in time, when God separates a man from the World unto himselfe and his service; it is a manifest signe of Election: shewes an eternall choice, when God singles a man out from the multitude of carnall and carelesse men, and inspires him with an unchangeable resolution to devote himselfe to God: it is an evident declaration of Gods predestination to glory; God separates a man from the World, when he makes him a-
weary

weary of wicked and unprofitable societie, and takes away from him the taste in earthly things, so as the love of the world is not in him, and sanctifies him to his owne use.

2 By the entertainment God gives them in his House, and especially by the efficacie of the Word, and principally by the life of the promises: for God makes his Word a Word of power, and the Holy Ghost falls upon their hearts, and they at some times feele a marveilous assurance in hearing and so much comfort, that they can receive the Word, though it bee with much affliction, and rejoyce greatly in it; and the Word transformes them also to a constant desire of practise and imitation of the godlinesse of the Saints, 1 Thes. 1. 4, 5, 6. Knowing, beloved Brethren, that yee are Elect of God:

For our Gospell was not unto
G 3 you

you in word only, but also in power, and in the Holy Ghost, & in much assurance.

And yee became followers of us, and of the Lord, and received the Word in much affliction, with much joy of the Holy Ghost.

Psal. 65. 4. Blessed is he whom thou chooseth, & causeth to come to thee, he shall dwell in thy Courts; and we shall be satisfied with the pleasures of thine House, even thy holy Temple.

Rom. 8. 9, 11. That is, they which are the children of the flesh, are not the Children of God: but the children of promise are accounted for the seed.

3. By the sanctification of their afflictions, even by the many experiences of Gods love in afflictions, as when God comforts the hearts in the midst of distresse, when they come to him making their moane; and when he turnes the crosse to a blessing to them, making them more

more humble by it, expressing their gifts, purging out their sinne, &c. and at the length giving gracious deliverances, causing all to worke together for the best, so as they themselves being Judges, they can say, it was good for me that I was afflicted, *Rom. 8. 28. 29* Also we know that all things worke together for the best to them that love God, even to them that are called of his purpose, &c.

Psal. 119. In many places.

Now as God manifests his own choice by these and such like signes; so the godly make sure their owne Election by divers markes of it, as generally by the sanctification of the Spirit, and beliefe of the truth, *2 Thes. 2. 13.*

But wee ought to give thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation; through sanctification of the Spirit, and the Faith of truth so in particular.

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r By

1 By the vertues of *Christ*, which more or lesse in some measure shine in them, such as are, *Humilitie, Pietie, Knowledge, Temperance, and contempt of the World, patience in aduersitie, and other excellent saving graces* in them; *2 Pet. 1. 5, 6, 7, 10. 1 Pet. 2. 9.* By their fruits you may know them, *Joh. 15. 16.*

Secondly, by the affections of godlinesse that are in them above all others, *Ephes. 1. 4. 1 Joh. 3. 14.* They approve themselves to be elect by love; that is, by their great affections to God, to the Word of God, and his Ordinances, and by their brotherly kindnesse to the godly; and this love is the more evident marke, when it lasts even in affliction, when no distresses make us abate of our affection to God, or good things, or good men, *Rom. 8. 28. 35.*

3 By their Priesthood: Gods elect are a Kingdome of Priests, they

they offer God daily Sacrifice,
 they have the spirit of prayer:
 and they daily mortifie (the beast)
 their sinnes upon the Altar of
 Christ crucified. So then by their
 praying and their mortification,
 Gods Elect may bee evidently
 knowne, 1 Pet. 2. 9, 10.

4 Fourthly, They are usually
 knowne by the opposition of the
 World: If they were of the
 world, the world would spare,
 and love his owne: but because
 they are chosen out of the world,
 therefore the world hates them,
 and pursues them with reproa-
 ches and indignations of all sorts,
 Job. 17. 18, 19. If the world hate
 you, you know that it hated me be-
 fore you.

If you were of the World, the
 world would love his owne: but
 because you are not of the World,
 but I have chosen you out of the
 World, therefore the World hateth
 you.

2 If we finde assurance of our

Election, wee should with all thankfulness acknowledge Gods goodnesse to us, and the riches of his free grace, as the Apostle teacheth us, *Ephesians 1. 3.* and *2 Thess. 2. 13.* But wee ought to give thanks alway to the Lord for you Brethren, beloved of God, because that GOD hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the Faith of Truth: and so rest in this happiness, as our chiefe desire to God should be still to vouchsafe us his favour, to blesse us with the favour of his chosen, *Psal. 106. 4. 5.* Remember mee, O Lord, with the favour of thy people, visit me with thy Salvation.

That I may see the felicitie of thy chosen, and joyce in the joy of thy people, and glory with thine inheritance.

And for ever stand and gaze at the marvellous riches of Gods grace, that suffered us not to per-
rish

rish in the condemnation of the World.

3 Our *Election* should worke upon us a wonderfull care of holinesse of life. Are we elect? then how should wee confirme our selves in separation from the World? Shall we ever love the World, and the things thereof, that heere; that God hath chosen us out of the World? Yea, why fashion wee our selves unto this World? *Rom. 12.2.* And fashion not your selves like unto this world, but be ye changed by the renewing of your minde, that ye may prove, what is the good will of God, and acceptable and perfect.

Deut. 14.2. For thou art an holy people unto the LORD thy God, & the Lord hath chosen thee to be a precious people unto himselfe, above all people that are upon the Earth.

God hath chosen us, and called us with a holy calling; and therefore we should, as a people pecu-

peculiar unto him, bee zealous of all good workes, and shew forth the vertues of him that called us, and walke before him with all desire to please him, that hath thus elected us; wee should ever be ready to choose the Lord to be our God, and to shew it by avouching him, and by walking in his wayes, as these Scriptures plentifully shew: *to the end of the world*

Deut. 7. 6, 7: For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee, to be a precious people unto himselfe, above all the people that are upon the earth.

The Lord doth not set his love upon you, nor chuse you, because yee were more in number than any people: for yee were the fewest of all people.

Deut. 10. 16, 17. This day the Lord thy God hath commanded thee to doe these Ordinances, and Lawes: keepe them therefore, and doe them with all thine heart,
and

and with all thy Soule.

Thou hast set up the Lord this day to be thy God, and to walke in his wayes, and to keepe his Ordinances, and his commandements, and his Lawes, and to hearken to his voyce.

Ephes 1. 4. As he hath chosen us in him before the foundation of the world, that wee should be holy, and without blame before him in love.

1 Pet. 2. 9, 16. But yee are a chosen generation, a royall Priesthood, an holy Nation, a peculiar people, that yee should shew forth the vertues of him that hath called you out of darknesse into his marvellous light:

As free, and not as having the libertie for a cloake of maliciousnesse, but as the servants of God.

Wee should give our names to God, as they that will subscribe, and devote themselves onely to the God of Jacob, Isaiah 44. 1, 5. Yet now heare, O Jacob,

my servant, and Israell, whom I have chosen.

One shall say I am the Lords; another shall be called by the name of Jacob: and another shall subscribe with his hand unto the Lord, and name himselfe by the name of Israel.

4 It should teach us to imitate God, and chuse the godly, as the persons wee would most observe, admire, love, defend, and live withall. *John 15. 17. These things command I you, that ye love one another, John 17. 26. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved mee, may bee in them, and I in them, &c. Yea, wee should not have the glorious faith of Christ, in respect of persons, to despise poore Christians, and onely respect great men: for God hath chosen the weake things of this World to confound the mightie, and the poore*

poore he hath chosen to be made heires of the Kingdome, and rich in Faith, *James 2. 5. 1 Cor. 1. 27.* Yea, we should be content, as the Apostle saith, to suffer all things for the *Elects* sake, seeing they are so deare to God, *2 Tim. 2. 10.*

5 Lastly, this doctrine of *Election*, should fill the hearts of all the godly with unspeakable rejoycing: Everlasting joy should bee upon their heads, and sorrow and mourning should sit away: and the rather, if they consider the marveilous priviledges of their *Election*, and the wonderfull happinesse, unto which they are chosen of God. For if by the former signes thou know thy selfe to be one of Gods *Elect*:

First, thou art sure of thy salvation, and the glory of heaven when thou dyest, *1 Thess. 2. 13. 14.* Wherunto hee called you by the Gospell to obtaine the glorie

glory of our Lord Jesus Christ.

2 The love of God to thee is unchangeable, God will never cast off the people, whom hee hath chosen, Rom. 11. 2. God hath not cast away his people whom hee knew before.

3 Thou art sure of gracious entertainment in Gods House, and sweet communion with God whilst thou livest, Psalm. 65. 4. Blessed is he whom thou chooseth, and causeth to come to thee: hee shall dwell in thy Courtes, and we shall be satisfied with his pleasures of thine house as of thine holy Temple.

Esa. 65. 13, 14. Therefore thus saith the Lord God. Behold, my servants shall eat, and ye shall be hungry: behold, my servants shall drinke, and ye shall be thirsty: behold, my servants shall rejoyce, and ye shall be ashamed.

Behold, my servants shall sing for joy of beare, and ye shall cry for sorrow of man, and shall howle

howle for vexation of minde.

4 Thou shalt be sure of protection against all adversaries, that dare, or can rise up against thee, Esa 41. 10, 11, 12, 13. Feare thou not, for I am with thee: be not afraid, for I am thy God, I will strengthen thee, and helpe thee, & will sustaine thee with the right hand of my justice.

Behold, all they that provoke thee, shall be ashamed and confounded, they shall be as nothing, and they that strive with thee, shall perish.

5 Fifthly, all thy afflictions shall bee sweetned unto thee, and worke together for the best, Rom. 8. 28. Also we know that all things worke together for the best, unto them that love God, even to them that are called of his purpose.

6 In all thy suites to G O D, thou art sure of audience, and compassionate respect, howsoever thou bee neglected in the world,

World, *Joh. 15. 16.* *I have not chosen mee, but I have chosen you, and ordained you, that you goe and bring forth fruit, and that your fruit remaine, that whatsoever yee shall ask of the Father in my name, hee may give it you.*

7 Christ will graciously communicate to thee the secrets of God, and the mysteries of the Kingdome, using thee therein as a most deare and carefull friend, *Joh. 15. 15, 16.*

8 Lastly, all complaints brought unto God against thee, are sure to be non-sured and cast out, so as nothing can be laid to thy charge, nothing can condemne thee, in as much as Christ hath payed all thy Debts, and sitteth at the right hand of God to make request for thee, *Rom. 8. 23.* *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, &c.*

CHAP. XII.

Of Christ.

ACT. 4. 12.

Neither is there salvation in any other : for among men there is given none other name under Heaven, whereby wee must be saved.

Hitherto of Election.
The second fundamentall meanes of grace, is Christ, concerning whom the Principles respect either.

- 1 His person.
- 2 His Office.

The Principles concerning his person, looke either,

- 1 Upon his divine nature.
- 2 Or upon his humane.

The Principle that concernes his divine nature, is this : That
Jesus

Jesus Christ is very God, and that he is God, may be proved.

I First by testimony of Scripture, Esa. 9. 6. For unto us a Child is borne, & unto us a Sonne is given, and he shall call his name Wonderfull, Counsellour, The mightie God.

John 1. 1. In the beginning was the Word, and the Word was with G O D, and that Word was God.

Rom. 9. 5. Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.

1 Tim. 3. 16. And without controversie, great is the mysterie of godlinesse, which is God manifested in the flesh, justified in the spirit, &c.

1 John 5. 20. But wee know that the Sonne of G O D, is come and hath given us a mind to know him, which is true: and wee are in him that is true: that is, in his Sonne Jesus Christ, this same is
very

very GOD, and eternall life.

2 By the divine properties given unto him, as *Eternitie*, *John* 1. 1. *John* 17. 5. *Omnipotency*, *Joh.* 3. 31. *Phil.* 4. 13. *Saviour*, *King of Kings*, and the like. ~~He was dead and raised~~

3. By divine workes done by him, as *Creation*, *Coloss.* 1. 16. *Forgivenesse of finnes*, *Mat.* 9. 6. *Working of miracles*, *John* 10. 25. ~~by the word of his power~~

4. By the divine honour due unto him, as *Adoration*, *Psal.* 72. 11. *Heb.* 1. 6. and beleeving in him. ~~Incarnation Acts~~

5. By the conquest the Gospel hath made in the World, *1 Tim.* 3. 16. and that not by any carnall power, *Zach.* 4. 6.

6. By the patient suffering of his Saints, *Revel.* 12. 11. But they overcame him by the blood of the Lamb, and by the word of their Testimonie, and they loved not their lives unto the death, &c.

But

But why was it needfull hee should be God?

For two causes chiefly:

1 The one was the greatnesse of our evill, which no creature could take of us, *viz.* 1. the grievousnesse of our sinnes. 2 The immense and intolerable weight of Gods anger. 3 The *Empire* of death. 4 The tyranny of the Devill.

2 The other was the greatnesse of our good, which none but *God* could restore, *viz.* 1.

An obedience to justifie many.

2 The Image of *God*. 1 *Cor.* 1. 30. *Coloss.* 3. 10.

If our Saviour be the Sonne of God, yea, God himselfe, that holds it no robbery to be equall with *God*:

Then it may first serve for humiliation, and so,

1 To the World: In which this glorious light hath risen, and yet their darknesse comprehended it not, *Joh.* 1. 5. 10.

To

To the very godly, because they are not so affected, as may become this marveilous glorie of the Sonne of God; it should much abase us, that wee have not thoughts and affections to take that notice wee should of this Sonne of Righteousnesse, so gloriously in the Gospell shining amongst us: wee doe not receive him, and conceive of him, as this Doctrine teacheth us; how often hath hee come amongst his owne, and his owne received him not? *John* 1. 11.

For *Instruction*, and so it should worke in us,

I *Illumination* to see the greatnesse of the mysterie of Godlinesse, that tels us of God manifested in the flesh, *1 Tim.* 3. 16. Our Eyes should in this point receive sight and clearing. This Doctrine should shine in our hearts, as the Sonne in the firmament; wee should never

never rest informing our selves herein, and praying for discerning, till (after much neglect and unbeliefe past) wee could say with *Thomas, My Lord and my God*, Math. 16. 16. Joh. 20. 28. This is the *Rocke upon which the Church is b. ult.*

2 The estimation of his sufferings for us; this blood of the new Testament, was *the blood of God*, Acts 20. 28.

3 The celebration of his praises; Is he *God over all*? then let him be blessed for evermore, Rom. 9. 5. *Who is God over all, blessed for ever, Amen.*

4 The adoration of his person, *When God brings forth his onely begotten Sonne*, let all the Angels of Heaven worship him, Heb. 1. 6.

5. Faith; this should make us beleewe in him, and relie upon the sufficiency of the Redemption in him; yea, we should never rest, till we know him, and
that

that we are in him: For this is eternall life, Iohn 1.7. The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeve, 1 Ioh. 5. 20. But we know that the Sonne of God is come, and hath given us a mind to know him, which is true, and wee are in him which is true, that is, in the Sonne Iesus Christ, the same is very God, and eternall life.

Thirdly, the consideration of the Divinitie of Christ should wonderfully comfort us; and so it is used in divers Scriptures. For if hee be God, then hee is full of grace to supply our wants, Ioh. 1. 14. 16 He is infinite in righteousness, to iustifie us, Ier. 23. 6 The government being on his shoulders: he will ever be knowne to be wonderfull: as a Councillor to direct us; as a mighty God to defend us; as an everlasting Father, to love us, and pittie us, and spare us, and beare with our in-

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firmities ; as a *Prince of Peace*, to preserve us in our reconciliation with God, and to fill us with peace that passeth all understanding : and that we may not doubt of perseverance, the *Prophet* assures us, that of the increase of his government and peace, there shall be no end : for he will order us, and establish us henceforth, and for ever.

CHAP. III.

Of Christs humanity.

Hitherto of the divine nature of Christ. There are four Principles concerning the humane nature of Christ ; the one concernes the matter, the other three concerne the manner.

The first, that the Son of God was incarnate, did assume the true nature of man, and was a very man amongst us, *Ioh. I. I. In the beginning was the Word, and*
the

the Word was with GOD, and that Word was GOD, 14. And the Word was made flesh, and dwelt amongst us, and wee saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father, full of grace and truth.

Heb. 2. 14. For as much then, as the children were partakers of Flesh and Bloud, he also himselfe likewise tooke part with them, 16. For hee in no sort tooke the Angels, but hee tooke the seed of Abraham.

2. That he was not conceived as other men, but by the holy Ghost, Luke 1. 35. And the Angell answered and said unto her, The holy Ghost shall come upon thee, and the power of the most high shall over-shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

Math. 1. 20. Feare not to take Mary for thy wife: for that

Which is conceived in her, is of the holy Ghost.

3. That he was borne of a Virgin, Esa. 7. 14. Therefore the Lord himselfe will give you a signe: Behold, the Virgin shall conceive and beare a Sonne, and shee shall call his name Emmanuel.

Matth. 1. 18. Now the birth of Iesus Christ was thus: when as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

Gen. 3. 15. I will also put enmity betweene thee and the woman, and betweene thy seed and her seed, he shall also breake thine head, & thou shalt bruiſe his heele.

4. That his humane nature did subsist in the divine nature, and so both made but one person, Colos. 2. 9. For in him dwelleth all the fulnesse of the God-head bodily.

Luk. 1. 35. And the Angell answered and said unto her: The holy Ghost shall come upon thee, and

and the power of the most High
shall over-shadow thee : therefore
also that holy thing which shall be
borne of thee, shall bee called the
Sonne of God, &c.

The use may bee raised sever-
ally from each of the Prin-
ciples, and so, First, the doctrine
of the incarnation of Christ may
serve,

For information, and that
both of the love of God, and of
his wisdom, which both shine
in this worke : His love, in that
hee sent us a Saviour to take our
nature : and his wisdom, in that
hee sent us his Sonne.

But what need was there that
Christ should bee incarnate, and
take mans nature rather then a-
ny other ?

First, that satisfaction might
bee made to God in the same na-
ture that had offended.

2 Because without effusion of
bloud, there could be no remissi-
on, Heb. 9. 22.

Quest.

Answer.

3. Because a mediator should be meete to deal betweene both parties: therefore he is God, for the businesse with his Father, and man, for the businesse with men.

4. That so hee might have the right of the kinsman to redeme us, and so of adoption, *Ier.* 32. 8. *Ruth.* 3. 13.

5. To assure our resurrection.

Quest.

But why was the second person in *Trinitie* incarnate?

Answer.

It was most convenient, and comely it should be so.

1. By the Son was man made at the beginning: and therefore fitly by him was he redeemed.

2. Hee most fitly repaires the Image of God in us, who was himselfe the image of his Father.

3. Hee that was the Sonne of God, most conveniently makes us the Sonnes of God.

Secondly for instruction, and so it should teach us;

First, to acknowledge both natures in *Christ*, and know, it is of necessity

necessitie to salvation, to confesse
his glory in both.

2. It should worke upon us
the impressions of humility. This
is a matchlesse example of humi-
litie, that he, that was equall to
the Father, should make himselfe
so low, as to take upon him the
forme of a servant, &c. as it is ur-
ged, *Phil. 2. 6, 7.*

It were intolerable shame for
us to mind our owne things, or to
stand upon our glory, and great-
nesse. Oh, how should this make
us easily denie our selves, if we
could thoroughly thinke upon it!

Thirdly, it should stirre us up
wonderfully to desire to come
unto Christ, and to be made one
with him, and to be like him. He
drew neere to us, when he tooke
our nature, and shall not we draw
neere to him in imitation of his na-
ture & shew forth his vertue? He
descended from heave to us, & shall
not we ascend to heaven to him?

Fourthly, this may serve for

great humiliation to all such, as receive not the Son of God: hath hee taken our nature, and dwelt amongst us, and saw wee his glory, as the glory of the onely begotten Sonne of God: and are we yet ignorant of him? doe we yet neglect to come unto him?

Lastly, the Incarnation of Christ, is the very fountaine of all our comfort. It is the sunshine of religion, wee should rejoyce in it above all things. There should be no godly man, but his heart should leape within him upon the thoughts of this glorious grace of God: The Angels of heaven sang in the Ayre, when they brought this tydings; and can we sit desolate in heart, to whom a Saviour is borne, and for whom he was incarnat? *Luk. 2. 10.* Christs incarnation is the most cleare looking-glasse to shew forth the wisdom, mercy, truth, and iustice of God. This was a worke farre above the creation

of

of man: this doctrine is comfortable in the very respect of the honour done to the nature of man, in that God hath joynd man so secretly to himselfe; and it imports a wonderfull love, that *Christ* doth now unchangeably beare to man, being himselfe of the same nature: but especially it should swallow up all earthly discontentments, consider, that God hath given him to us: and *Christ* is all this for our sakes, *Esay 6.9. For unto us a child is borne, and unto us a Sonne is given, &c.* How should *Christ* onely bee unto us in stead of all things? The very peace we have by him should enflame us, peace above us with God and the *Angels*: peace within us with our owne consciences; peace about us with all creatures, *Luke 2.14.* and especially it should establish us in this assurance of the accomplishment of all that yet remaines of our full redemption;

wee need not doubt of his intercession, our suite must all needes speed well, there sits one at the right hand of God, that is our owne flesh and bloud; and wee need not feare the last judgement. It cannot but be well with us, if our owne brother bee our *Iudge*: wee should not be afraid in the meane time in the evill day: Hee will succour us, he hath had experience of the frailtie of our nature, and therefore hath a feeling of our infirmities; and will helpe us in all time of our need, *Heb. 3. 18.* For in that he suffered and was tempted, he is able to succour them that are tempted.

Heb. 4. 15. For wee have not an high priest, which cannot be touched with the feeling of our infirmities: but was in all things tempted in like sort, yet without sinne.

Yea, the very glory of Christ in heaven is by this meanes ours. Christ is my portion, my flesh, and

and my blood, where my portion
raigneth; there beleeve I, that I
raigne; where my flesh is glorifi-
ed, there I thinke my selfe in glo-
rie; where my blood ruleth, there
thinke I my selfe exalted.

And all this is the more com-
fortable, if we consider, that God
had not respect of persons in
this, which may appeare by the
manifestation of the Incarnation.
It was revealed to shepherds,
and to the Wise-men; the one
poore, the other rich; the one
learned, the other unlearned; the
one *Gentiles*, the other *Iewes*; the
one neere, the other farre off.
This light appeared to *Anna* a
woman, as well as to *Simeon*
that iust man. And besides note
the wonderfull wisdom of God,
in the manner of revealing *Christ*:
viz. to every one according to
his owne estate. For to *Sime-*
on and *Anna*, as more spiritu-
all persons, the Natiuitie was
revealed by the instinct of the
Spirit.

Spirit. To the *Shepherds* as ruder men, by the voice and speech of *Angels*. To the *Priests* and *Scribes* that searched Scripture, by an Oracle of the Scripture. To *Herod* a stranger, by the testimony of the *Wise-men* that were strangers. To the *Wise men*, that were students of *Astrologie*, by the rising of a new starre.

CHAP. XIV.

Of the Conception of Christ.

THUS much of the uses of the Incarnation of *Christ*: the uses of *his Conception* follow.

The doctrine of his conception by the holy Ghost may serve First, for information, and that in divers things.

First, concerning the wonder of his birth: here is a new birth given to the world, never such a one before: hee that is the *only Son in Heaven*, is by this meanes

the

the onely *M A N* on Earth to be admired. When God was to be made visible on earth, and to come to dwell amongst men, a heavenly Temple is provided for him; the holy Ghost builds him a Temple in the wombe of a *Virgin*.

2. Concerning the freedome of *CHRIST* from Originall sinne, we might aske, How could *Christ* be free from sinne, seeing he came of *Adam*, whose nature was infected in all his posterity?

Question

Now this is answered in this principle: for *Christ* came of *Adam*, but not by *Adam*, but by the holy Ghost: The holy Ghost miraculously formed *Christ's* body of the substance of the *Virgin*, stopping the course of originall sinne, and sanctifying it: sinne comes into the World by propagation onely.

Answer.

3. Concerning the sufficiency of the sacrifice of *Christ*: It must needs be an admirable sacri-

sacrifice, that is thus fitted from the Wombe.

4. Concerning the superstition of the *Papists* about the *Virgin Mary*: for they attribute the puritie of *Christs* nature to the holinesse of the *Virgin*, that shee was without sinne, whereas it is evident, it is to bee attributed to the holy Ghost.

5. Concerning the possibility for *Christ* to be borne of a *Virgin*: It is as easie for God to frame unto *Christ* a body in the Wombe of a *Virgin*, as to make mans body at the first of the mire of the Earth.

2.

Secondly, for instruction, and so this conception by the Holy Ghost should teach us:

First, to bee wise to sobriety, in this mysterie of the Incarnation of *Christ*, a purer sense, and a cleaner hearing, is called for here: the over-shadowing of the *Virgin* shewes, that wee must bring faith to beleve the mysterie,

mysterie, without further inquiring.

2. To desire fervently the sanctifying of our natures : that wee as his members may be conformed unto him as our Head, and so wee are, if *Christ* bee conceived in our hearts by the holy Ghost, as he was conceived in the Wombe of the *Virgin*, *Gal. 1.6.*

For consolation : and so his conception is comfortable, especially in two things :

First, the holinesse of his conception will justify us from the unholinesse of our conception and quit us from the guilt and filth of originall sinne.

Secondly, it may comfort us in the expectation of our perfect holinesse. Hee that was so carefull to have his naturall body fitted so exquisitely, will not neglect his mysticall body the *Church*, but will love it, and wash it, till it bee without

out spot and wrinkle, and the rather because it is bone of his bone, flesh of his flesh; *Ephes. 5. 25, 26.*

And thus of the use of the conception.

CHAP. XV.

Of Christ as borne of a Virgin.

THirdly, in that our Saviour was borne of a *Virgin* it may serve,

First for *Information*, and so,

I. Concerning the marvelous wisdom of God in the manner of our salvation: By a Woman came *sinne* and death into the world: and loe here the seed of the woman breakes the Serpents head. The *Divell* got to be the god of the World, by beguiling a Woman. Now see how the *L O R D* hath devised to destroy his dominion by One made

made of a woman : they were both *Virgins* affianced to Husbands, but not yet knowne of Man.

But might some one say ; This is beyond beliefe, that a *Virgin* should bring forth, and yet remaine a *Virgin*, having never knowne man : this seemeth to be incredible.

Sol. If it had beene a thing which had no resemblance in nature : yet it had beene nothing to beleeve the power of the God of Nature : but yet there is instance of things borne in Nature without generation. The *Bees* have young, and yet know not Marriage : The *Easterne-bird*, the *Phoenix*, is borne, and new borne successively, and yet without parents ; and shall we hold it beyond beliefe for God to doe this great worke upon him, that was to restore the World ? *Christ* is like the flower, which hath the *Heaven* for Father, and the *earth* for Mother.

But

Object.

Solution.

Object.

BUT how can it become the greatnesse of the Sonne of God, to abase himselfe to lye in the wombe of a *Virgin*?

Solution.

The *Sunne* in the firmament receives not infection from any place, nor can any thing cast into the fire stayne it; much lesse can the Sonne of God be polluted by being borne of a *Virgin*.

Secondly, this may furnish us with an argument against *Transubstantiation*. The Scripture teacheth us to beleeve, that *Christ was made of a Woman, Gal. 4. 4* but not a word is there that hee should be made of a piece of bread.

Secondly, hath God created this *new* thing in the world, that a Woman should compasse a Man? why then do we go about? Why lose wee our labour? why settle we not our hearts directly upon this *Iesus*, who is assigned us thus wonderfully of God to be our way, our light, and our life?

life? This very Doctrine was used long since, to rebuke mens extreame distractions, and losse of time and labour in the way to the Kingdome of Heaven, *Ier.*

31.21.22.

Yea, this doctrine ought to bee unto us Gods signe, that hee will deliver us certainly, and fulfill all his promises, and it extremely threatens the unbelieve of man, as the *Prophet Isaiah* urged him in the dayes of *Ahaz*, *Isaiah 7.14.*

Thirdly, this should kindle in us a vehement desire to have God reveale his Sonne in us, and to have *Christ* borne in our hearts: wee thinke the *Virgin* blessed above women that *Christ* was conceived in her wombe (which certainly is a great wonder) and we were blessed amongst men and women, If the Lord *Iesus* bee conceived in our heart, and wee keepe our selves chaste *Virgins* to him.

There

There have beene foure wayes of making man :

The one was to make Man without either Man or woman, so was *Adam* made.

The second was to make Man without a woman, so was *Eve* made.

The thid was to make Man by both Man and Woman and so wee their posterity are made.

The fourth way, was to make Man without Man by Woman onely, and so was *Christ-Man* made.

Now if we admire the first, second, and fourth of these; why should wee not also admire the creating of Man, without wombe, even in the heart of a Man? Is it not a great wonder that the Sonne of God should be formed in our brest? And yet such is the worke of God in the birth of a *Christian*; *Christ* is formed in them, *Gala. 4. 19. My*

little

little children, of whom I travel'd
in birth againe, untill Christ bee
formed in you.

CHAP. XVI.

Of the personall Union.

ANd thus of the birth of Christ
of a Virgin.

The personall Union may
serve both for information, and
for Consolation.

I.

For Information, concerning
the marvellous glory of Christ,
especially of the exaltation of
the humane nature. Here is an
Union singularly wonderfull, and
wonderfully singular. Nay, what
say I, a Union? Why? there bee
so many Unions in Christ, that
worthily all may bee said to bee
gathered together in one in him.
There is a naturall, personall, my-
sticall, and Sacramentall Union
in Christ.

The naturall Union is with
the

the Father and the Holy Ghost in one nature or essence.

The personall *Union* is this of the divine nature with the humane in one person.

The mysticall *Union* is of *Christ* with the Church in one body.

The Sacramentall *Union* is of the body and bloud of *Christ* with Bread and Wine in one Ordinance. This *Union* is not a *Union* of inhabitation, as God dwels in the Saints: nor of consent onely, as the faithfull are one in the Father and the Sonne: Nor of commixtion, as Water and Wine are one: nor of combination, as two boords fastned together are one: nor of composition, when of two things is made some third thing in one. But it is (I say) a personall *Union*, the humane nature of *Christ* being assumed into *Union* with the person of the Sonne of God.

From thence ariseth:

1. A speciall manner of subsisting in the humane nature of *Christ*, differing from other men. For soule and body make a person in other men, but not so in *Christ*. For his soule and body are borne up and subsist in his diuine nature. As the *Iuy* or *Misfeltoe* growes without a root of it owne, upon the body of another tree; so is it with the humane nature of *Christ*: As soule and body in us make one *Man*: so God and Man make one *Christ* in him.

2. A communication of Proprieties; so as that which is proper to one nature, is attributed to the whole person: so the Sonne of GOD was crucified, and bought the Church with his blood, 1 *Corinth*. 2. 8. *Acts* 20. 28.

2.

3. The collation of Gifts upon the humane nature, after an unspeakable manner: In respect of which, the humane nature

3.

nature of *Christ* doth excell all Creatures, for Wildome, Goodnesse, Holinesse, Power, Majesty and Glorie, in as much as the God-head dwels in him bodily, *Col 2. 9.* and so the second *Adam* doth farre excell the first.

It was needfull *Christ* should be God and Man in one nature :

1 That so he might reconcile or make God and Man one againe.

2 That so he might be a meete *Mediator*, as being a kinne to both parties.

3 That hee might pacifie God by his death, which hee could neither feele as God, nor overcome as man.

4 That the workes of Redemption done in the flesh, might bee sufficient price for sin, by which the infinite God was wronged.

Here is also consolation in this Doctrine : for hence ariseth manifest reason of hope of pardon and

and peace with God; and beside
out of his fulnesse wee may now
all receive grace, and a supply for
all our wants. Here have we all
the treasures of Wisedome and
Grace in *Christ-man*: and he is
now able to bee a Fountaine of
more good to us, then ever the
first *Adam* was of evill.

CHAP. XVII.

Of Christ as Mediatour.

Hitherto of *Principles* con-
cerning the person of *Christ*:
his office followes.

The *Principles* concerning his
Office, consider it either in the
whole, or in the parts of it.

The whole Office of *Christ* is
to bee a Mediatour, and so the
Principles that concerne the me-
diatourship are five:

First, that there is but one Me-
diatour betweene God and man,
even *Iesus Christ*, 1 Tim. 2.5.

I

For

For there is one God, and one Mediatour betweene G O D and Man, which is the Man Christ Jesus.

A& 4. 12. Neither is there Salvation in any other: for amongst men there is given none other Name under Heaven whereby we must be saved.

Luke 2. 11. That is, that unto you is borne this day in the Citie of David, a Saviour, which is Christ the Lord. Because there is none more mercifull, Hebrewes 2. 17. Nor more able, Heb. 7. 25.

2. That the cause of our Salvation in his mediation, is not merit in man, but grace in God and Christ, 2 Tim. 2. 9. Who hath saved us and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given to us through Christ Jesus before the world was.

Titus 3. 4, 5. But when the bounti-

bountifullnesse and love of GOD
our Saviour, toward man appeared.

Not by the workes of Righte-
ousnesse, which wee had done, but
according to his mercy he saved us,
by the washing of our new birth,
and the renewing of the Holy
Ghost.

Ephes. 2. 8. For by grace are
ye saved through faith, and that
not of your selves; it is the gift of
God,

3. That this mediation was
from the beginning of the
world, and shall bee to the end,
Hebrewes 13. 8. Iesus Christ ye-
sterday and to day the same also is
for ever.

3.

1 Pet. 1. 20. Which was ordai-
ned before the foundation of the
world, but was declared in the last
times for our sakes.

Revel. 13. 8. Therefore all that
dwell upon the Earth, shall wor-
ship him, whose Names are not
written in the Booke of life, of

the Lambe which was slaine from the beginning of the world.

For in the knowledge, destination, and acceptation of God, the two natures were accounted as united, and with him the things done and to be done, present and to come are all one.

For explication of this Principle, if wee aske when the Mediator was given, it must be answered three wayes.

1. If we respect Gods Decree, he was given, before all Eternity, *Ephes. 1. 4. As hee hath chosen us in him before the foundation of the World.*

2. If wee respect the vertue and efficacie of his Mediation, he was given when need was, from the beginning of the World, *Revelation 23. 8. Which was slaine from the beginning of the World.*

3. If wee respect his manifestation in the flesh, he was given in the fulnesse of time: six-

teene

teene hundred yeares agoe, Galat 4. 4. But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law.

1 Tim. 2. 6. Who gave himselfe a ranfome for all men, to bee a testimony in due time.

4. That without the mediation of Christ, no flesh can bee saved. Act. 4. 12. neither is there Salvation in any other: for among men there is given none other name under Heaven, whereby wee must be saved.

Psal. 143. 2. And enter not into judgement with thy servant, for in thy sight shall none that liueth be justified.

James 3. 2. For in many things we sinne all.

5. That by the Mediatour a new agreement or contract was made with God, Ieremy 31. 33. But this shall bee the Covenant that I will make with the house of Israel: After those dayes,

saith the LORD, I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall bee my people.

Heb. 8. 12. In that hee saith, A new Testament, hee hath abrogated the old; now that which is disannulled, and waxed old, is ready to vanish away.

Rom. 3. 23, 24. For there is no difference, for all have sinned, and are deprived of the glory of God, and are justified freely by his grace, through the redemption that is in Christ Iesus.

Galat. 3. 21, 22. Is the Law then against the promise of God? God forbid: for if there had beene a Law given, which could have given life, surely Righteousnesse should have beene by the Law.

But the Scripture hath concluded all under sinne, that the promise by the Faith of Iesus Christ, should bee given to them that beleeve,

For

For the explication of this Principle, we must understand:

First, that the Scriptures make mention of three Covenants, that God hath made.

The one generall and terrene with all Creatures, about their preservation from the universall Deluge: of this *Genes. 9. &c.* but of this Covenant wee have nothing to doe here.

The second was the Covenant, called the *Covenant of workes*: this was made with all mankind in *Paradise*, and stands still in force since the fall, as men are in the *estate* of nature, the condition whereof on mans part is the morall Law.

The third was the agreement made with man by meanes of the *Mediatour*: this was called from the fall to the dayes of *Abraham*, *The Promise*, as being contrived in those words of promise, *Genesis 3. 15. I will also put enmitie betweene thee and*

the woman, and betweene thy seed and her: Hee shall breake thine head, and thou shalt bruiſe his heele, &c.

From Abraham to Moſes, it was called the Covenant, Genes. 17, &c. From Moſes to Chriſt, and ſo ſtill the Teſtament; and as it ſtands in difference from the Covenant of workes, it may bee called for all this time, the Covenant of Grace.

Secondly, that in this agreement with God by the Mediator, the Mediator did undertake for two things.

1. To pay all our debts, and ſatiſfie Gods Juſtice, by a price of infinite value, *Eſay 53. 5, 6.* But he was wounded for our tranſgreſſions, hee was broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

All wee like ſheepe have gone aſtray, we have turned every one to his owne way, and the Lord hath

hath laid upon him the iniquities of us all.

Job 33. 24. Then will he have mercy upon him, and will say, Deliver him, that hee goe not downe into the pit: For I have received a reconciliation.

1 Tim. 2. 6. Who gave himselfe a ranfome for all men to be a testimony in due time.

2. To purchase and merit for us Gods favour and Kingdome, by a most absolute and perfect obedience, Ephesians 1. 6. To the praise of the glory of his grace, wherewith he hath made us acceptable in his beloved.

Thirdly, wee must understand wherein these ~~two~~ Covenants agree, and wherein they disagree.

These *Covenants agree in these two things: First, that they both were tendred to us by God. Secondly, that they both require a full and perfect Righteousnesse, as the condition of eternall life.

I 5

They

They differ :

1. In the manner of knowing of them. For the Law or covenant of workes is knowne in some measure by nature, Rom. 2. 15. Which shew the effect of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing : But the Gospell or Covenant of Grace is not knowne at all by Nature : It is a *Mystery*, Col. 1. 26 Which is the *Mysterie hid*, since the World began, and from all Ages, but now is made manifest to his Saints.

1 Cor. 2. 7. But we speake the wisdom of God in a *Mysterie*, even the hid wisdom which God had determined before the World, unto our glory.

2 Tim. 1. 10. But it is now made manifest by the appearing of our Saviour Iesus Christ.

2. In the Ministers of both: Moses was the Minister of the Law, but

but Christ of the Gospell, *John 1. 17.* For the Law was given by Moses, but grace and truth came by Iesus Christ.

3. In the meanes of attayning to the end common to both: the Law is a Law of workes, and requires doing, or else will not give wages: but the Gospell is a Law of Faith, requiring beleeving in him, that justifieth the wicked, *Romans, 3. 21.* But now is the righteousnesse of God made manifest without the Law, having witnesse of the Law and of the Prophets.

Rom. 4. 5. But to him that worketh not, but beleeveeth in him that justifieth the ungodly, his Faith is counted for Righteousnesse.

Romans 10. 5. For Moses thus describeth the righteousness which is of the Law: that the man which doth these things, shall live thereby, &c.

Againe, the Law requires perfect

fect Righteousnesse in our owne persons, but the Gospell offers the Righteousnesse of another to be received by Faith, Rom. 8. 3, 4. For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh; that the Righteousnesse of the Law might be fulfilled in us, &c.

Rom. 5. 19. For as by one mans disobedience many were made Sinners; so by the obedience of one shall many also bee made righteous, Rom. 10. 4. For Christ is the end of the Law for Righteousnesse, unto every one that beleeueth.

The Law requires our debts every farthing: the Gospell publisheth the Acquittance of the Principall, by reason of the satisfaction of the Surety. The law gives Heaven, as wages for worke

Of Christ the Mediator.

worke done; the Gospell gives Heaven gratis.

4. In effects or efficacie; the Law requires good workes, but gives no power to doe them, *Deut. 29.4* Yet the Lord hath not given you an heart to perceiue, and eyes to see, and eares to heare unto this day: but the Gospell gives the Spirit of God, which worketh what he requireth, *Ier. 31. 33.* But this shall bee the Covenant that I will make with the house of Israel: After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall be my people.

Ezek. 36. 27. And I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my judgements, and doe them.

2 Cor. 3. 9. For if the ministry of condemnation was glorious, much more doth the ministration of righteousness exceed in glory.

The

The Law shewes the disease, and the Gospell cures it, Rom. 7.6. But now wee are deliuered from the Law, being dead unto it, wherein wee were holden, that wee should serve in newnesse of Spirit, and not in the oldnesse of the letter.

24. O wretched man: that I am, who shall deliver me from the body of this death? &c.

The knowledge of sinne is by the Law, but that which heales us, is the tidings of remission in Iesus Christ.

5. In the persons, to whom they belong: the Law is for the unrighteous, 1 Tim. 1.9. knowing this, that the Law is not giuen unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to the sinners, to the unholy and to the prophane, &c.

But the Gospell belongs to the poore and penitent, Luke 4. 18. The Spirit of the Lord is upon mee, because hee hath annoy-
ted

ted mee, that I should preach the Gospell to the poore : he hath sent mee, that I would heale the broken-hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bound, &c.

The uses may be,

First, for consolation unto all the godly : and this comfort in their *Mediatour*, and the new covenant in him, may bee the more distinctly formed in us, if we consider :

I.

1. The priviledges and benefits wee reape by this new Covenant.

2. The properties of the Covenant.

3. The persons to whom it may belong.

For the first, by meanes of the *Mediatour* in this new Covenant, we receive many admirable prerogatives and blessings, as

I.

The priviledges we receive by the new Covenant.

I. The

1. The abrogation of the old Covenant, *Hebr. 8.13.* In that he saith a new Testament, he hath abrogated the old: now that which is disannulled, and waxed old, is ready to vanish away. So as now wee are not under the Law, but under Grace, *Romans 6.14.* For sinne shall not have dominion over you: for yee are not under the Law, but under grace, &c.

2. Communion of Saints from all parts of the World: Men of all Nations comming in upon this new agreement, *Isai. 46.6.* 11. And hee saith it is a small thing, that thou shouldest bee my servant; to raise up the Tribes of Jacob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou maiest be my salvation unto the ends of the World.

Math. 8.11. But I say unto you, that many shall come from the East and West, and shall sit downe

downe with Abraham, Isaac, and Jacob, in the Kingdome of Heaven, &c.

3. Reconciliation with God: and the pardon of all sinnes, 2 Cor. 5. 19. For God was in Christ, and reconciled the World to himselfe, not imputing their sinnes unto them.

Jerem. 31. 33. 34. But this shall bee the Covenant, that I will make with the house of Israel, After those dayes, saith the Lord, I will be their God, and they shall bee my people. And I will forgive their iniquities, and I will remember their sinnes no more, Heb. 9. 15. And for this cause is hee the Mediator of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, &c.

The Mediatour paying all our debts.

4. A righteousness answerable to that of the Law wrought for

for us, and imputed to us, *Rom. 8.4.* That the righteousness of the Law might be fulfilled in us, which walke not after the flesh but after the Spirit.

5. The inhabitation of the spirit of God, taking possession of us unto Gods use for ever, *Isai. 59.21.* And I will make this my Covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, even from henceforth for ever.

6. The Law of God put into our hearts from the least to the greatest, *Ierem. 31.33.* But this shall be the Covenant that I will make with the house of Israel: After those dayes; saith the LORD, I will put my Law into their inward parts, and write it in their hearts, &c.

7 A Covenant with all Creatures, who must be at peace with us,

us, and serviceable to us, Hosea 2. 18, 21, 22. And in that day will I make a Covenant for them with the wilde Beasts, and with the Fowles of the Heaven, and with that that creepeth upon the earth: and I will breake the bow and the sword, and the battell out of the Earth, and I will make them to sleepe safely. And in that day I will heare, saith the Lord, I will even heare the Heavens, and they shall heare the earth.

And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.

8. Gods Sanctuarie in the midst of us, and his presence with us for ever, Ezek 37. 26, 27, 28. Moreover, I will make a covenant with them of peace, it shall bee an everlasting Covenant with them, and I set my Sanctuarie amongst them for evermore.

My Tabernacle also shall be
with

with them. *yea, I will be their God, and they shall be my people.*

9 The promise of an eternall inheritance, Heb 9.15. And for this cause is he the Mediatour of the new Testament, that through death, which was for the redemption of the transgressions, that were in the former Testament, they which were called, might receive the promise of eternall inheritance, &c.

2.

The properties of the Covenant.

The second part of the consolation, may bee raised from the consideration of the properties of the Covenant, which are

1.

1, That it is free, and God stands not upon desert in us, *Isai. 55.1,2,3 4. Hoe, every one that thirsteth, come yee to the water; and yee that have no silver, come buy and eate : Come, I say. buy wine, and milke, without silver, and without money.*

Wherefore doe you lay out silver, and not for bread? and your labour without being satisfied? hearken dili-

diligently unto me, and ease that which is good, and let your soules delight in satisfaction.

Behold, I gave him for a witness to the people, for a Prince and a master unto the people, &c.

2. That it is unchangeable and eternall, *Isaiah 54. 10.* For the Mountaines shall remove, and the Hills shall fall downe; but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

2.

And we may the rather be assured of this, if we consider:

1. The nature of God: mercie pleaseth him, and he is so desirous of the reconciliation, that hee beseecheth men to bee reconciled, *2 Cor. 5. 19. 20. Hos. 2. 19.*

2. The propitiation of Christ: God hath proclaymed it from heaven, that in him hee is well pleased, and fully pacified, *Mat. 3. 17, &c.* And Christ is given for

for a Covenant of the people,
Isai. 49. 8.

3. That there is an act for it in
the councill of God, from ever-
lasting, *1 Cor. 2. 1.*

4. That God hath sworne to
keepe his Covenant, *Heb. 6. 8.*
and *7. 19, 20, 21, 22. Isai. 46. 7.*

5. That it is confirmed by the
death of the Testator, *Heb. 9. 16.*
Math. 26. 27.

6. Because hee ever liueth to
make request for us at the right
hand of God, and is able perfectly
to save those that come unto him,
Heb. 7. 5. and 3. 17.

7. Because the Law cannot dis-
anull it, *Gal. 3. 17.*

8. That wee have Sacraments
to confirme it, and scale to it:
and if wee can bee perswaded,
that the Floud shall come no
more, when wee see the Raine-
bow; how much more should
the glorious Sacraments of the
new Covenant, settle us in the
assurance of the unchangeableness
of

of Gods good will towards us?

9. That the Covenant is kept, not onely in the Word, which cannot bee blotted, but also wee have the keeping of it in our own hearts, *Rom. 10. 8.*

10. That God is now long since knowne to the Church by the name of *Iehovah*, which notes both his constancy, and all-sufficiency, *Exod. 6. 3.*

3. This is comfortable if wee consider the persons, that may bee capable of the priviledges of this new covenant. God stands not upon desert, *Esay 55. 1.* the stranger and the Eunuches may bee as well accepted here, as the sonnes and daughters, if their hearts be sincere with God, *Esay 56. 4, 6.* the abject Gentiles are not excluded, *Esay 49. 7.*

3.

What should I say? the whole world is invited, and worlds of people may bee reconciled to God, *2 Cor. 5. 19.*

And as this is comfortable to
all

all times, so there is comfort to be gathered out of it in speciall distresses, as.

1. In the case of *sinne*.
2. In the case of *afflictions*.
3. In the case of *death*.

For the first, in the case of sinne after calling, it is a memorable place, 1 John 2. 1. *My babes, these things I write unto you, that yee sinne not: and if any man sinne, we have an Advocate with the Father, Iesus Christ the righteous.*

For the second, in the case of affliction, there are many Scriptures that have recourse to this doctrine for comfort. If the godly be grieved and oppressed, and come unto God, and humble themselves, the Lord will remember his covenant, and heare them: as *Exod. 2. 24. 25.* and *Exod. 6. 4. 5. 6.* *Levis. 26. 41. 42.* &c.

The godly know in all afflictions, whom they have trusted, and ought to beleeve that

that hee will keepe that, which by covenant is committed to him, *2 Tim. 1. 12.* Christ hath commission from God by vertue of this Covenant, to say to the prisoners, Goe forth, and to them that are in darkenesse, Shew yourselves, *Esa. 49. 9, 10.* For a small moment God may forsake, but with great mercy will hee gather us : In a little wrath hee may hide his face, but in everlasting kindnesse will hee have mercy on us : For this is as the waters of *Noah*, &c. The mountaines may depart ; but his kindnesse and the covenant of his peace shall not depart, nor bee removed, saith the Lord, that hath mercy on us, *Esa. 54. from the 7. to the 11.*

For the third, in the case of death it is a knowne instance of *Job*, how hee comforted himselfe in his Redeemer, in the midst of all his wonderfull distresses, that seemed to threa-

ten his death (as it were) every moment, *Job 19.25. For I know that my Redeemer liveth, and hee shall stand the last on the earth.*

Thus of the uses for consolation : The instructions follow and may bee cast into two sorts.

For the doctrine of the new covenant in the *Mediatour* may teach us both what to avoide; and what to doe.

The consideration of these principles should teach us to shun two things :

1. The conceit of merit of our owne workes, and all boasting of any worthinesse in our selves. For this were to make the promise of none effect, and the grace of this new Covenant voide : it were to stand to the old Covenant, *Rom. 4. 14. For if they which are of the Law be the heires, faith is made voide, and the promise is made of none effect.*

Rom. 3. 27. Where is then the joy

rejoycing? it is excluded: by what Law? of workes? nay, but by the law of faith,

Rom. 20. 4. For Christ is the end of the law for right consciences unto everyone that beleeveth, &c.

2. The forgetfulnesse of God: whatsoever befall us, wee should not forget God, nor deale wickedly in his Covenant, Psal. 44. 17. All this is come upon us, yet doe wee not forget thee, neither deale wee falsely concerning thy Covenant.

The duties wee should doe may bee referred to two sorts: for either they are such as fit us for this new Covenant; or such as we should doe to walke worthy of it.

If wee would have any comfort by the Mediator, and this new agreement with God.

1. Wee must turne from our transgressions, else wee have no Redeemer, Isa. 59. 20. And the Redeemer shall come unto Si-

on, and unto them that turne from iniquities in Iacob, saith the Lord.

Wee must be new creatures, all things in us may now bee new, our old things may bee passed and given over, 2 Cor. 5. 17. 18. 19. &c.

Going and weeping wee should goe, and aske for the way, Jerem. 50 4.

Secondly, wee must come to Christ, being wearie, and laden, and receive him, and lay hold upon him by Faith. This new agreement is chiefly published for the obedience of faith, Rom. 16. 26. Rom. 3. 25.

That wee may walke worthy of this covenant, we must looke to divers things.

First, wee should inflame our hearts to the love of the Lord Iesus, and be ready to acknowledge his wonderfull love to us, that dedicated this Testament with his blood, Heb. 9. 16. Esa. 59. 16, &c.

Secondly, God should bee our portion for ever, *Psalm 73. 26.* My flesh faileth, and my heart also: but God is the strength of my heart, and my portion for ever.

What now should bee our hope? our hope should even bee in God, *Psalm 39. 7.* And now Lord, what waite I for? My hope is in thee.

We should for all other things of this life confesse our selves to bee strangers and pilgrims, and imbrace onely these new promises of a better happinesse, *Heb. 11. 13.*

Thirdly, wee should never be ashamed of the testimonie of the Lord, nor of this doctrine of the Mediator, for all the *Papists* in the world; but partake willingly of all the afflictions may befall us for this glad tidings in the Gospell, *2 Tim. 1. 8.* to the 13. But rather glorie in our singular riches, which is *Christ* in us, *Col. 1. 27.*

4.

Fourthly, we should strive to live like such as are now againe confederates of God, and as may become the singular prerogatives of our new estate. This is briefly comprehended in those few words, Walke before God and be upright, *Genes. 17. 1. Esa. 59. 17, 18, 19.*

5.

Fittly, we should bee in a speciall manner carefull, that the salt of the Covenant of God bee not lacking, *Levit. 2. 13.* This is the salt of discretion, and of mortification: GODS confederates should bee a wise and humble people, *Mar. 9. 50.*

6.

Sixtly, if ever wee fall into distresse, we must runne to God, and urge him with his covenant, and deprecate his displeasure, *Jerem. 14. 21.* Doe not abhorre us for thy names sake, cast not downe the Throne of thy glory: Remember and breake not thy covenant with us.

7.

Seventhly, wee should for ever

ever cleave unto God with full purpose of heart in a perpetuall covenant never to bee forgotten,

Jerem 50 5.

Eighthly, wee should learne of God, how to carry our selves in all agreements and covenants with them: Wee should be easie to bee reconciled, and keepe our promises, though made with disadvantage.

Ministers also may learne from these Principles, how to divide the Word. The Law is to be preached to the unrighteous, and this new covenant of promise in *Christ*, to the penitent and humbled soule, *1 Timoth. 1. 9.* *Luk. 4. 18.*

The last use may bee for terrour unto all wicked men that live in the Church, and securely sinne on without regard of reconciliation, or seeking the benefits of this new Covenant. Who can expresse their misery, which receive aggravation

from their neglect of this grace offered? These are children of the bond-woman, *Galat. 4. 4.* Upon these God will fearefully avenge the quarrell of his Covenant, *Levit. 26. 25 Esa. 24. 5. Ier. 34. 18. Ezek. 20 36, 37.* Though they cry unto God, hee will not know them, *Hos. 8. 1, 2, 3.* Their covenant with Death and Hell shall be dissolved, *Esa. 28. 15, 18* For they are all under the curse, *Galat. 3. 10.* Yea, if the Lord proceed to take his staffe, even beauty, and cut it asunder, and dissolve even his publike covenant hee hath made with the nation; oh how then, beyond all hope of cure, would be their miserable condition! or if hee doe not doe that, yet, if hee remove their candlestick, by taking the meanes from them, how will these people (whole congregations that forget God) be turned into hell, and all the multitudes of them!

CHAP. XVIII.

Of the Propheticall Office
of Christ.

Hitherto concerning the principles, that looke upon the office of *Christ* in the whole.

The *Principles* that concerne the parts of his office follow.

First, there are three sorts or parts of the offices of *Christ*.

1. His Propheticall office.
2. His Priestly office.
3. His Regall office.

This division may bee proved two wayes :

1. By the degrees of mans misery : there are three degrees of mans misery.

1. Ignorance of the evill into which hee is plunged, and of the good he wants.

2. *Ataxy* or disorder in all parts of his heart and life.

K. 5

3. Guilt.

vid Pythæu 1 ep. 1. philomon.

3. Guiltinesse arising hereby :
Now in the offices of *Christ* is a
threefold remedy.

1. His *Propheſie* heales ignorance.

2. His kingdome takes away disorder.

3. His priesthood abolisheth guiltinesse.

2. It may bee proved by the parts of the typicall annoynting in the old Testament. For by oyle there was a threefold inauguration : 1. of Prophets, 2. of Priests : 3. of Kings, which shadowed out by externall oyle the annoynting of *Christ*.

First, of the Propheticall office of *Christ* : where,

1. What it is.

2. The parts of it.

3. The manner of executing of it.

The *Propheſie* or propheticall office of *Christ*, is that worke of his, by which hee instructs his Church concerning the will of God,

God, especially his secret counsell about redeeming mankind.

The parts are two : First, the externall promulgation of doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectually by the spirit, renewing and inclining the mind and will of man.

The externall promulgation of doctrine hath three things in it :

The preaching of the Gospell, or the doctrine concerning Gods grace or redemption in Christ, *Esa. 61. 1.*

3. The interpretation of the Law, according to the mind of the law-giver, *Math. 5. 17, &c.*

3. Prediction of things to come.

The manner of executing of this office, was

1. Mediate by *Patriarches* and *Prophets* in the old Testament: and by *Apostles* and *Ministers* of the Gospell in the New Testament.

2. *Immediately*, and that either by his divine, or by both natures : by his divine nature he instructed the *Patriarches* and *Prophets* in the old Testament, by *Visions*, *Oracles*, and *Dreames*. By both natures, by word of mouth in the *New Testament* hee himselfe taught amongst men, *1 Pet. 3. 19* and *John 1. 5*.

The Principles concerning the *Prophetickall Office* of *CHRIST* are,

1. That in *Christ* are all the treasures of *Wisdom* and *Knowledge*. *Coloss. 2. 3*. In whom are hid all the treasures of *Wisdom* and *Knowledge*.

2. That it is *Christ* onely, that reveales the truth out of the bosome of his Father, *Math. 11. 27*. All things are given unto mee of my Father, and no man knoweth the Sonne but the Father ; neither knoweth any man the Father, but the Son, and he to whom the Sonne will reveale him.

John

John 1.18. No man hath seene God at any time, the onely begotten Sonne which is in the bosome of the Father, hee hath revealed him.

John 6.68. Then Simon Peter answered him, Master, to whom shall we goe? thou hast the words of Eternall Life.

3. That Christ hath himselfe taught Doctrine amongst men. Heb. 1.2. In these last dayes hee hath spoken unto us by his Sonne.

Esay 61.1. The Spirit of the Lord God is upon mee, therefore hath the Lord anoynted mee; hee hath sent mee to preach good tidings unto the poore, to bind up the broken-hearted, to preach libertie to the captives, and to them that are bound, the opening of the Prison. &c.

4. That hee hath revealed the whole counsell of God, John 15. 15. For all things that I have heard of my father, have I made knowne unto you.

John

John 17. 8. For I have given unto them the words which thou gavest mee, and they have received them, and have knowne surely that I am come from thee, &c.

Deuteronomie 18. 18. I will raise them up a Prophet from among their Brethren, like unto thee; and I will put my words into his mouth, and hee shall speake unto them all that I shall command him.

5. That the ministerie in the Church is by authoritie from Christ, Math. 13. 34. Wherefore behold I send unto you Prophets, and Wise-men and Scribes.

Ephes. 4. 11. He therefore gave some to bee Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, &c.

2 Cor. 5. 20. Now then are mee Embassadors for Christ, as though God did beseech ye through us, we pray you in Christs stead, that

that yee bee reconciled to God,
&c.

6. That the whole efficacy of Doctrine, either recorded in Scriptures, or thence taught unto men, depends upon Christ, 2 Pet. 1. 20. 21. So that yee first know this, that no Prophecie in the Scriptures is of any private motion.

For the Prophecie came not in old time by the wit of man: but holymen of God spake as they were moved by the Holy Ghost.

1 Cor. 3. 6. I have planted, Apollos watered, but God gave the increase.

7. That the Prophecie of Christ belongs generally unto all Nations, Isaiah 49. 6. And hee said, It is a small thing that thou shouldest bee my Servant to raise up the Tribes of Jacob, and to restore the desolation of Israel, I will also give thee for a light of the Gentiles that thou mayest bee my Salvation unto the end of
the

the World; though especially **CHRIST** was sent unto the lost sheepe of Israel, Matth. 15. 24. But hee answered and said, I am not sent but unto the lost sheepe of Israel.

Zach. 9. 10. Hee shall speake peace unto the Heathen, and his Dominion shall be from Sea, unto Sea, and from the River unto the end of the Land.

These Principles may serve:
For information, and that in divers things:

I.

First, wee may hereby understand the reason, why *Christ* is called the Messenger, the *Angell* of the Covenant, the Word, Wisdome, the Minister of Circumcision, *Pastour*, *Doctour*, *Archbishop*, the *Apostle* of our profession, &c. namely, because of his *Propbetship* and *Ministry* in revealing Gods will to the Church.

2. We may here take notice of the dignity of the *Ministrie*,
wee

wee all serve under *Christ*, and have our *Commissions* signed, and sealed by him. *Christ* himselfe was a minister of *Circumcision*, *Rom. 15. 8.* And anoynted to preach the Gospell, *Isai. 61. 1.*

And hee worketh mightie things by the service of men, and that the calling might bee the more honourable, hee would not write *Scripture* himself, nor continue his preaching, but left both to his Servants (so the head did dictate, and the members did write it.) Wherefore let men esteeme us as the Dispensers of the secrets of *Christ*, *1 Cor. 4. 1, 2* and bee perswaded by us, *2 Corinth. 5. 20.*

Thirdly, we must hence know, that wee must depend upon *Christ* onely for Doctrine needfull to salvation. There is but one *Law-giver*: away with Traditions and Revelations of mens owne hearts; if an *Angell* from Heaven would teach us otherwise

wise let him bee accursed, *Gal. 1. 8. Jam. 4. 12.* Will any man teach God? *Iob 25. 22.*

4. Wee may here see the horrible state of such, as will bee still ignorant, and live in their sinnes, having the Scriptures, and preaching in the Name, and by authoritie of Christ, *Iob. 1. 10. Iohn 3. 19.* Christ cryeth, but men regard not, *Proverbs 1. 20, &c.*

5. Wee must take heed that we mistake not, and that in two things.

First, about the difference of Christ, and all others in teaching.

2. About the continuance of this Prophetick Office: Christ teaching in his owne person, did excell all others, so, as wee might truly say, Who teacheth like him? *Iob 36. 22.*

For first, hee taught with more authoritie, *Math. 7. 29.* For he taught them as one having authority, and not as the Scribes.

2. He

2. Hee teacheth by his Spirit, not by sound of words onely, or by Inke and Paper.

3. Hee graveth his words not in stone, but in fleshly Tables of mens hearts, 2 Cor. 3. 3. &c. And for the continuance of *Prophecie*, wee must know, that it lasts but for this life: for in the other World *Prophecie* shall cease, 1 Corinthians 13. 8. *Love doth never fall away, though that Propheying bee abolished, or the tongues cease, or knowledge vanish away.*

For *Instruction*, and so these *Principles* may teach,

First, all in *Generall*, and so divers duties.

First, with all carefulnesse therefore to heare the voyce of *Christ*, Math. 17. 5. *Behold, there came a voyce out of a Cloud, saying, This is my beloved Sonne, in whom I am well pleased: Heare him.*

2. In all wants to come unto
Christ

Christ, and pray that hee would teach us, *Psalm. 25. 5.* Lead mee forth in thy truth, and teach me: for thou art the G O 'D of my Salvation: in thee doe I trust all the day, &c.

Psal 143. 10. Teach me to doe thy will, for thou art my God, let thy good Spirit lead mee into the Land of Righteousnesse.

3. But then, if wee would ever profit by Christs teaching we must be poore in Spirit, broken in heart, and mourne for our sins: *Isaiah 61. 1* &c. *Malach. 3.* from the first to the seventh. And make conscience to leave all sinne, and be renewed throughout, *Ephes. 17. to 23.*

4. To love the house of God, where the Sonne of God exerciseth his prophecying, *Psal. 84. 4. 10.* Blessed are they that dwell in thine House, they will ever praise thee:

For a day in thy Courts is better then a thousand other where;

I had rather bee a doore-keeper in the house of my God, then to dwell in the Tabernacles of wickednesse; Math. 12.42. Wee should long for it, and call upon one another, Isaiah 2.3.

5. To cleave to the counsels, reproofes, doctrines, and exhortations of *Christ*, in the execution of his Office, *Iohn 6.68.* And to receive the truth with all full assurance, *Hebrewes 3.6. 2 Peter 1.19.*

6. Not to bee too busie one against another in doubtfull, or indifferent things, *James 4.11, 12. There is one Law-giver, which is able to save and destroy, Who art thou that judgest another man?*

Secondly, hence Ministers may learne divers things :

1. Not to affect the prayse of men for the greatnesse of their gifts, or glory of their worke. They must not bee called *Rabbi*, seeing one is their Doctor, even *Christ*

Christ, and they have nothing, but what they have received from him, *Math. 23. 8.* But rather learne of *John Baptist*, *Joh. 3. 30* 31. who said, *Hee must increase, but I must decrease.*

2. When they discharge their duties ; not to bee afraid of men or to bee over-much carefull in their trouble, what to speake or doe. They should settle this in their hearts : for *Christ* will give them a mouth and wisdom, which all their adversaries shall not be able to gain-say, or resist ; one haire of their head shall not perish, and therefore in patience they should possesse their soules, *Luke 21. 14.* to the 20.

3. To bee diligent in the execution of their office, seeing they must make up their accounts to *Christ*, whose Ambassadors they are, and they should speake as the words of, *Christ*, and not their owne words, *Rom. 12. 6, 7, 8.*

Thirdly,

Thirdly, here is singular consolation to all the godly from the *Propheticall Office of Christ*, and that if wee consider three things:

1. What *Christ* will teach us.

2. How he will teach us.

3. Whom he will teach.

For the first, it may be an exceeding comfort that God hath given us his Sonne to bee our *Prophet*: for thereby wee may be assured that hee will bee our *Concouncillour* in all estates, *Isaiah* 9.6. Hee will teach us to profit *Isaiah* 33.22. And when we are dejected and broken in heart, and mourne for our corruptions, he doth acknowledge it to bee a part of his Office to apply the Gospel to us, and to proclaime the acceptable yeare of the *Lord*, and to poure upon us the oyle of gladnesse for the Spirit of heaviness.

For the second: *Christs* teaching is wonderfull comfortable:

for

for the Scriptures, that hee will teach us.

1. *Freely*, Hee will give us our teaching, hee stands not upon hire, *Iohn 17.8.* For I have given unto them the words, which thou gavest mee, &c.

2. *Powerfully*, and effectually, so as if our hearts were dead within us, yet hee will revive them; the dead shall heare his voice, *Iohn 5.25.*

3. *Familiarly*, and with great delight, as a mother would instruct her Child at home in a Chamber, *Canticles 8.2.*

4. *Fully*: keeping from us nothing that may be needfull for us: hee will teach us all things, *Iohn 15.5.* Henceforth call I you not Servants for the Servant knoweth not what his Master doth, but I have called you friends: for all things that I have heard of my Father, have I made knowne unto you, *Coloss. 3.3.* In whom are hid all the treasures.

tures of wisdom, and knowledge,
&c.

5. Gloriously, and with a marvelous shining light of knowledge, that may ravish our hearts and much affect us, 2 Cor. 4. 6. For GOD that commanded the light to shine out of darknesse, is he which hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Iesus Christ, 2 Cor. 3. 18. But wee all behold as in a mirror, the glory of the Lord with open face and are changed into the same Image from glory to glory, as by the Spirit of the Lord.

6. Confidently: Hee will so teach us the truth as he will bee ready to iustifie it, as a never failing, faithfull, and true witnesse, Revel. 3. 14. And unto the Angell of the Church of the Laodiceans write, these things, saith Amen, the faithfull and true witnesse, the beginning of the creatures of God.

Esa. 55. 4. Behold, I gave him for a witnesse to the people, for a Prince, and a Master unto the people, &c.

7. Inwardly, as well as outwardly : to this end hee hath given us the anoynting, even his spirit in our hearts to teach us all things, 1 Iohn 2. 27. But the anoynting which ye received of him dwelleth in you, and yee need not that any man teach you : but as the same anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, yee shall abide in him.

8. Compassionately, with singular tenderneffe, fitting himselfe to every ones nature and ability, Iohn 10. 11. I am the good shepheard; the good shepheard giveth his life for his sheepe.

Ezech. 34. 23. And I will set up a shepheard over them, and hee shall feed them, even my servant David, hee shall feed them, and he shall be their shepheard, &c.

Esa.

Esa. 40. 11. Hee shall feed his flock like a shepherd, hee shall gather the Lambs with his arme, and carry them in his bosome, and shall guide them with young, &c.

For the third: it is exceeding comfortable, that hee will teach all that come unto him, even all that are given to him of God, all the godly, of what sex, condition, or nation soever; They shall bee all taught of God, from the least to the greatest: Abc daries as well as they of higher formes, *Isaiah 54. 13.* And all thy children shall bee taught of the Lord, and much peace shall bee to thy children,

Jerem. 31. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know mee, from the least of them, unto the greatest of them, saith the Lord.

And therefore let us observe these things, and acknowledge
 L 2 this

this goodnesse, and receive this testimonie: for thereby we seale, that God is true, *Iob. 3. 33.* Hee that hath receaved his testimony, hath sealed that God is true, &c.

Thus much of his *Prophecicall office.*

CHAP. XIX.

Of the Priestly office of Christ.

THe Priestly office of *Christ* followes, which is that part of his function, whereby hee maketh satisfaction unto God for men.

This office in the execution of it, hath in it three things; or there bee three things *Christ* must doe, as the *Priest* of the *Church*.

1. He must obey the Law of God perfectly.

2. He must make expiation for our sinnes by sacrificing to God

3. He

3. Hee must make intercession for us.

1. First, of the principles that concerne his obedience; there are foure things we are bound to beleeve concerning the obedience of Christ.

First, that hee was without Sinne in his nature, *Iohn 8.46.* Which of you can rebuke mee of sinne?

2 Cor. 5.21. For hee hath made him to bee sinne for us, which knew no sinne.

1 Pet. 1.19. But with the precious blood of CHRIST, as of a Lambe undefiled, and without spot.

1 Pet. 2.22,23. Who did not sin, neither was there guile found in his mouth, &c.

Heb. 4.15. For we have not an high Priest which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne, &c.

Secondly, that hee fulfilled the whole Law of God perfectly in all his actions : Hence called the Holy one, and the holy Childe Jesus. Acts 2. 27. Because thou wilt not leave my soule in hell, neither wilt suffer thine holy one to see corruption, Acts 13. 35.

Acts 3. 14. But yee denyed the holy one, and the just.

Acts 4. 27. For doubtlesse against thine holy Son Jesus, whom thou hast anointed, &c.

30. So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the name of thine holy Sonne Jesus.

1 Jon. 2. 10. But yee have an ointment, from him that is holy, and yee have knowne all things.

Thirdly, that hee fulfilled the law, not onely for himselfe, but for us and for our sakes, Rom. 8. 3. 4. For that that was impossible to the Law, in as much as it was weake because of the flesh)

God

God sending his owne Sonne in the similitude of sinfull flesh and for sinne, condemned sinne in the flesh, &c.

That the righteousness of the law might be fulfilled in us, which walke not after the flesh, but after the Spirit.

Rom. 10. 4. For Christ is the end of the law, for righteousness unto every one that believeth.

Rom. 5. 18 Likewise then as by the offence of one, the fault came on all men to condemnation; so by the justifying of One, the benefit abounded toward all men, to the justification of life.

4. That this righteousness of his is an everlasting righteousness; that is, such a righteousness as serves for the ~~End~~ of all ages, and such a righteousness as cannot bee lost. Dan. 9. 24. Seventie weekes are determined upon thy people, and upon thine holy City, to finish the wickednesse, and to seale up the sinnes,

and to reconcile the iniquitie, and to bring in everlasting righteousness.

The uses may be,

I.

1. For *Consolation*: for hereby all the faithfull may bee assured, that though they be very unrighteous in themselves, yet they are made the righteousness of God in him, *Jerem. 2. 6.* In his daies *Iuda* shall bee saved, and *Israel* shall dwell safely; and this is the name whereby they shall call him, the *L O R'D* our righteousness.

2 Cor. 5. 21. For he hath made him to bee sinne for us, which knew no sinne, that wee should bee made the righteousness of *G O D* in him.

Hee is the end of the Law to every one that beleeueth: wee have as certaine *Iustification* to life by his obedience, as ever wee were subject to death by *Adams* disobedience, *Rom. 5. 19.* For as by one mans disobedience many were

were made sinners: so by the obedience of one shall many also be made righteous.

And if his righteousness bee ours, how rich are we? and how ought our hearts to be established in his well-doing, &c?

Secondly, for *Instruction*: and so it should worke in us two things:

First, an establishment of faith in our reconciliation, and a willing yeelding of our selves to acknowledge this free gift of God in his Sonne, 2 *Corinthians* 5.21. *Rom.* 10.4.

Secondly, an imitation of his marvellous holiness: a striving to expresse his vertues, that wee may be holy as he is holy; for he communicates the benefit of his obedience onely to such as live justly, and walke not after the flesh, but after the spirit.

Rom. 8.4. That the righteousness of the Law might bee fulfilled in us, which walke not after

the flesh, but after the Spirit.

1 Pet. 2.9. But yee are a chosen Generation, a Royall Priesthood, and a holy Nation, a peculiar People, that yee should shew forth the vertues of him, that hath called you out of darkenesse into his marvellous light, &c.

Math. 11.29. Take my yoke on you, and learne of mee, that I am meeke and lowly of heart, and yee shall finde rest unto your soules, &c.

2 Cor. 5.17. Therefore if any man bee in Christ, let him bee a new creature, &c.

Thirdly; for humiliation to all stubborne-hearted wicked men, that deny this holy one, partly by their unbelieve, when they regard not his words; whom they can convince of no sinne, John 8.46.

And partly by wicked life, keeping out all conformity with Christ, as also by choosing rather to live in wicked company, then

to cleave to *Christ*: Is not this to deny the holy one, and to chuse a Murderer to bee given them?

Act. 3. 14. What communion betweene *Christ* and *Belial*? betweene his Righteousnesse, and such unrighteousnesse?

Thus much of his obedience to the Law.

CHAP. XX.

Of the expiation of sinne.

THe Principles that concerne the expiation of sin follow.

This expiation was made by the passion of *Christ*, concerning which wee must beleve these things of necessity.

1. That the Passion of *Christ*, was by the Decree and everlasting fore-appointment of God, *Acts 2. 23*, *Him, I say, have ye taken by the hands of the wicked, being delivered by the de-*

ser-

terminate Councell and foreknowledge of God, &c.

2. That the sufferings of Christ were for our sinnes, and for our sakes: so as hee bare all our iniquities, 1 Pet. 2. 24. Who his owne selfe bore our sinnes in his body on the Tree, that wee being delivered from sinne, should live in Righteousnesse, by whose stripes ye were healed, &c.

Isaiah 53. 5. But he was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes wee are healed.

8. For the transgression of my people was he plagued, &c.

12. Therefore will I give him a portion with the great, and hee shall divide the spoyle with the strong, because hee hath poured out his soule unto death: and hee was counted with the Transgressours, and hee bare the sinne of many, and prayed for the
the

the trespassers.

Rom. 4.25. *Who was delivered to death for our sinnes, and is risen againe for our justification.*

1 Cor. 5.7. *For Christ our Pasche is sacrificed for us.*

That by his Passion hee did pacifie God, and make expiation for all our sinnes, *Math. 17.5. This is my beloved Sonne, in whom I am well pleased, heare him.*

Ephes 5.2. *And walke in love, even as Christ hath loved us, and hath given himselfe for us, to be an Offering, and a Sacrifice of a sweet smelling savour unto God.*

1 John 2.1. *My babes, these things write I unto you, that yee sinne not, and if any man sinne, wee have an Advocate with the Father, Iesus Christ the just, and hee is the reconciliation for our sinnes.*

4. That in his owne person
hee

he fulfilled and finished all sufferings needfull for our salvation: he did it once for all, 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Heb. 9. 28. So Christ was once offered, to take away the sinnes of many, and unto them that looke for him, shall hee appeare the second time without sinne, unto salvation.

Heb. 10. 11, 12. And every Priest appeareth daily ministring, and oft times offereth one manner of offering, which can never take away sinnes.

But this Man, after hee had offered one Sacrifice for sinnes, sitteth for ever at the right hand of God.

5. That the Passion of Christ is a sufficient price for the sinnes of the whole World, John 1. 29. Behold the Lambe of God which taketh away the sinnes of the World.

6. That

6. That *Christ* suffered extreame things for us, even the most grievous things could bee imagined: as,

1. A marvellous privation of his owne glory, abusing himselfe that was in the forme of God to live amongst men, without shewing that fulnesse of Majesty and glory which was in his nature, *Iohn 17. 5. And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee, before the World was.*

2. Most base entertainment in the World, such as extreame poverty in his birth and life, *Luke 2. 12. And this shall bee a signe to you, yee shall find the Child swaddled, and laid in a Cratch.*

Matth. 8. 20. But Iesus said unto him, The Foxes have holes and the Birds of the Heavens have nests, but the Sonne of man hath not whereon to rest his head.

Exile

Exile, and flying before the enemies, *Matth. 2. 14.* So her arose, and tooke the Babe and his Mother by night, and departed into Egypt.

Marke 3. 6. 7. And the Pharisees departed, and straight-way gathered a Councell with the Herodians against him, that they might destroy him.

But Iesus avoyded with his Disciples to the Sea, &c.

Ioh. 11. 54. Iesus therefore walked no more openly amongst the Jewes, but went thence, &c.

Iohn 8. 39. Then tooke they up stones to cast at him, but Iesus bid himsefse, and went out of the Temple.

Slander, and extreme indignity, called a Samaritan, a Glutton, a Seducer, a Traytour; despised, mocked, buffeted, rayled on, beaten, betrayed, and sold by his owne Servant, and that for a base price, forsaken of his owne Disciples, denyed, and renounced by

by Oath, falsely accused, whipped, spit upon, taken and bound as a Malefactor, &c. as the story of the *Evangelists* shew, &c.

3. Imputation of the finnes of all the *Elect* unto him; so as the guilt of them was layd upon him and hee sustained their person. This is a wonderfull abasement, *hee was made sinne for us, that knew no sinne in himselfe,* 2 *Cor.* 5. 21.

4. Fearfull agonies in his very soule, arising:

First, from severall conflicts, and tentations from Devils, *Heb.* 2. 18. *Heb.* 4. 15. But especially set upon with all their fury invisibly when he was on the Crosse, *Colos* 2. 15. And hath spoiled the *Principalities and Powers*, and hath made a shew of them openly, and hath triumphed over them in the same Crosse.

Secondly, from the powring out of the Vials of Gods wrath for sin, which befell him chiefly
in

in the Garden, when hee sweat
bloud for very anguish; and on
the Crosse when hee cryed, *My
God, my God, why hast thou for-
saken mee?*

5. A most miserable manner
of death: to die as a condemned
man, and condemned too, both
by *Jewes* and *Gentiles*: to dye
such a cursed death, as the death
of the Crosse, which was both
by God and man designed out, as
the most ignominious kinde of
death; and to be put to death in
the midst of such *Malefa-
ctors*, being reckoned amongst
Sinners, *Isay* 53. 12. *Therefore
will I give him a portion with the
strong; because hee hath powred
out his Soule unto death, and hee
was counted with the Transgres-
sors, and he bare the sin of many,
and prayed for the trespassers.*
And to suffer the nayling of his
body, yea, and the effusion of his
most precious bloud.

These are exquisite things.

The

The consideration whereof may serve both for *Instruction*, *information*, and *consolation*.

For instruction, and so it may reach us divers duties which wee should performe.

I.

1. To *Christ himselfe*.
2. To our *Neighbours*.
3. To our *selves*.

The meditation of the Passion of Christ, should inflame in us a desire and resolution:

I. To acknowledge the marvellous mercies of our Saviour, and to confesse his praises, and to adore his Name, that could bee willing to suffer such things for us, *Philippi. 2. 11. Every tongue should confesse that Jesus Christ is the Lord, unto the glory of God the Father.*

Esay 63. 1, 2, 7, 8. Who is this that commeth from Edom, with red Garments from Bozra? Hee is glorious in Apparell, and walketh in his great strength, &c.

I will

I will remember the mercies of the Lord, and the prayes of the LORD, according unto all the Lord hath given us, and for the great goodnesse toward the house of Israel, which hee hath given them, and according to his tender love, and according to his great mercies.

2. To mourne affectionately for our sinnes, that have so pierced the Sonne of God, as we are taught, *Zacha. 12. 12.* They are the nayles that pierced, and the Lance that let out his heart-bloud: Wouldest thou not bee grieved, if thou hadst killed thine owne brother?

3. To sinne no more, but for ever to bee afraid of crucifying the Sonne of God againe, *Rom. 6. 6. Hebr. 10. 24, &c.* But rather to live to him that dyed for us, and to devote both soules and bodyes unto his service, *2 Cor. 5. 14.* Hee dyed for all, that they which live, should not hence-
forth

forth live unto themselves, but unto him which dyed for them, and rose againe.

1 Pet. 2. 24. Who his owne selfe bare our sinnes in his body on the Tree, that wee being delivered from sinne, should live in righteousness.

4. To love him with our utmost affections, and with all the sincerity of our hearts, accounting them accursed, that love not the Lord Iesus, 1 Corin. 16. 21. Ephes. 6. 23. 1 Peter 1. 9. Shall the Father love Christ for his willingnesse to dye for his sheepe, and shall not wee? John 10. 17, 18. Therefore doth my Father love mee, because I lay downe my life, &c.

To come willingly at the time of the assemblies of his Armies under his colors in holy beauty. When wee see the banners of Christ crucified displayed, wee should runne with all readinesse professing our homage, and willingnesse.

lingnesse to live and dye in his service, *the youtb of his wombe,* that is, such as are begotten of his loynes in the Gospell, should for multitude flocke to the house of God as *thicke as the dew that falls from heaven in the morning.* so thicke, that the concourse of *Christians* should now be like a very mist of dew, *Psalme 110.*
2.3.4.

6. Not to bee the servants of men; that is, to bee bound to no mans example, will, lusts, humours, likings, but to bee free unto the service of *Jesus Christ* onely, who hath paid for us so deare a price, *I Cor. 7.23.* *Yee are bought with a price: be not the servants of men.*

7. To suffer any thing for his sake, that hath suffered so great things for us: so as wee could bee willing to forsake father and mother, brother and sister, house and land, and all for his sake, and for the Gospell.

8. To

8. To celebrate the memorie
of his death, and passion with all
reverence, honour, and hearty af-
fection: this is that wee should
doe, in receiving of the Sacrament
which doth crucifie *Christ* before
our eyes, and shew us how hee
was taken, broken, given, and
slaine for our sakes: shall we not
doe this in remembrance of him?
shall we not eate the sweet flesh
of this immaculate Lambe, with
the sowre herbes of contrition,
and grieve for our sinnes and un-
worthinesse? shall we not at
this feast put away all leaven out
of our dwellings? God forbid,
wee should dare to eate of this
bread, or drinke of this cup un-
worthily, and so make our selves
guilty of the body and bloud of
Christ: rather let us examine our
selves, and so let us eate in re-
membrance of him, judging our
selves, that wee be not condem-
ned of the Lord. Thus of the first
sort of duties.

Secondly,

Secondly, the meditation of *Christs passion* should direct us, and stirre us up to the care of divers things in our carriage one towards another : and these duties are either *Generall* to all, or *speciall* to some.

Therefore foure generall duties wee should learne from the passion of *Christ* :

The first is *harmlesnesse* : seeing, *Christ* our Pasleover is sacrificed for us, wee should keepe the feast with unleavened bread of sincerity and truth, and put away all leaven out of our dwelling ; even all leaven of malice and naughtinesse, all vile affections one against another, 1 *Cor.* 5. 7 8.

The Second is *humility* : the same minde should bee in us that was in *Iesus Christ*, who being equall with God, was content for our sakes to make himselfe of no reputation taking upon him the forme of a servant ; we should in
lowlinesse

lowlinesse of minde each esteeme others better then our selves, doing nothing through strife or vaine-glory, looking not on our owne things, but every one also on the things of others, making our selves equall to them of the lower sort, being of one accord, of one mind. If we would learne any thing of *Christ*, wee must learne lowlinesse, and meeknesse of him, *Phil. 2.* from the 2. to the 9. *Math. 11. 29.*

The third is *love*, and that in the fervencie and constancie of it, refusing no paines, nor dangers to shew our affection to the brethren: wee should walke in love, as *Christ* loved us, and gave himselfe a sacrifice of sweet smelling favour to God for us, *Ephesians 5. 1, 2.* Yea, our lives should not be deare to us, to declare our love to the brethren: but as *Christ* laid downe his life for us, so ought we to lay downe our lives for the brethren,

1 Joh. 3. 16. *Hereby have we perceived love, that hee laid downe his life for us: therefore we ought also to lay downe our lives for the brethren.*

The fourth is *pity*, and that in speciall to such as suffer in soule. If there be any bowels in us, the remembrance of the agonie of *Christ* in the Garden, and on the Crosse, should make us with more tenderesse of heart pity them, that for the griefe and feare of their hearts cry out, that *God* their *God* hath forsaken them. If *Christ* needed an *Angell* to comfort him, what need have these of comfort? The marvellous feare and distresse *Christ* was in, sheweth that these kinds of sufferings of *spirit*, be the most grievous distresses.

Thus in generall.

In the fifth to the *Ephesians*, this marvellous love of *Christ* to the Church shewed in his passion, is used as a motive to persuade

swade husbands to love their wives, and in all dearenesse of affections to cherish them, and provide for them ; denying themselves, that they may profit and content them, as *Christ* did, when he gave himselfe not onely to the Church, but also for the Church, *Ephesians* 5.25, &c.

Thus of the duties also to others,

Thirdly, the meditation of these *Principles* about the passion of *Christ*, should excite us to the practise and care of divers duties that concerne our selves, as

First, wee should heare learne to joy and glory in the Crosse of *Christ* above all things. The remembrance of the love of *Christ* herein, and our wonderfull deliverance from the unspeakeable dangers wee were in, by reason of our sinnes, should breed in us a marvellous inward and hearty exulting in this expi-

ation of sinnes by the Passion
of CHRIST. Thus Paul, God
forbid I should rejoyce in any
thing, but the Crosse of Christ,
Gal. 6. 14.

2. We should (while we live)
have more care of our precious
soules; the price payd to ransom
them, should teach us their
worths, and to know that they
are things must bee looked to,
with more care then ordinarie.
There was more given to re-
deeme a soule, then needed to be
given to buy the whole world,
yea, many worlds. Wee are
wont to be exceeding carefull to
keepe such things as cost deare,
with all circumspection: never
any thing cost more then the
soule; and therefore nothing must
be so attended as the soule which
is committed to thee, to preserve
till the day of Christ.

Thirdly, these extreme things
Christ hath suffered for us, to
shew his love to us should
make

make us for ever trust him, and relye onely upon him, as the life of our lives, and the breath of our nostrills, so as wee should alwayes resolve with the *Apostle Paul*, Gal. 2. 20. that the life wee now live in the flesh, wee will live by the faith of the Son of God, who shewed his love to us, by giving himselfe for us, Phil. 1. 21. For Christ is to me b. & in life and in death advantage.

4. These terrible agonies and sufferings of Christ, should make us live in feare, and spend the time of our sojourning here in a singular feare to offend GOD any more by our sinnes: yea, seeing wee were to bee washed in bloud, before wee could bee cleane, wee should bee desirous to get such puritie. as that if it were possible, wee might not have a spot or wrinkle of sinne about us, 1 Peter 1. 17, 18, 19. *Pass the time of your dwelling here in feare.*

Knowing that yee were not redeemed with corruptible things, as silver and gold, from your vaine conversation, received by the traditions of the Fathers : but with the pretious bloud of CHRIST, as of a lambe undefiled, and without spot.

Ephes. 5. 26. That he might sanctifie it, and cleanse it by the washing of water through the Word, 27. That he might make it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing : but that it should bee holy, and without blame, &c.

5. Wee may here learne an excellent way how to mortifie sinne, and destroy the power of any corruption. Looke how God did with sinne, so should wee : but God used crucifying, as the best medicine to kill the force and guilt of it, and so should wee. Hence it is, that the tearme of crucifying is given unto the mortification of sinne Galat.

Galat. 5. 24. For they that are Christs, have crucified the flesh with the affections, and the lusts, &c. Wee are therefore counselled to crucifie the flesh accordingly in many places of Scripture Now that wee may crucifie our finnes :

1. Wee must have them to the Crosse of Christ, force them before the tree, on which hee suffered ; it is such a sight as sinne cannot abide. It will begin to die within a man, upon the sight of Christ on the Crosse : for the Crosse of Christ accuseth sinne, shames sinne, and by a secret vertue, feeds upon the very heart of sinne.

2. We must use sinne as Christ was used, when hee was made sinne for us ; wee must lift it up, and make it naked by confession of it to God ; wee must pierce the hands and feet, and heart of it by godly sorrow, and application of threatnings against

it, and by spirituall revenge upon it.

The hands, I say, in respect of operations, that it may worke no more. The feet, in respect of progression, that it may raigne no longer; and the heart in respect of affection, that it may be loved no longer. And thus as we should upon all occasions, so especially in the preparation to the Sabbath, and when wee are to keepe a Pasleover to the Lord. That was the time chosen to cracifice Christ in: and certainly it is a wonderfull fit time for us, to execute this worke of mortification upon our sinnes.

Lastly, this doctrine of the passion of Christ, should wonderfully arme us with patience in all afflictions. The Captaine of our salvation was consecrate through afflictions, *Hebrewes 2. 10* For it became him, for whom are all things, and by whom are all things, seeing that hee
bron·br

brought many children unto glorie, that hee should consecrate the Prince of their salvation through affliction. Though hee were the Sonne, yet hee learned obedience by the things hee suffered, *Hebrewes 5. 8.* For as much as Christ hath suffered for us in the flesh we should arme our selves with the same minde, *1 Peter 4. 1.* For wee are hereunto called, and Christ suffered for us, leaving us an example, that wee should follow his steps in doing well, and taking it patiently, when wee suffer evill, *1 Pet. 2. 19, 20, 21.* *Forasmuch as hee hath suffered for us*

Afflictions are the markes of Christ, that wee should glory in it alwayes to beare about in the body, the dying of the Lord Iesus, *2 Cor. 4. 10. Galat. 6. 17.* And God hath predestinated us, that wee should bee conformed to the Image of his Sonne in sufferings, *Romans 8. 29.* And therefore, if wee will

with Christ, wee must suffer with him, 2 *Tim.* 2. 12. Let us therefore bee fully perswaded to take up our *Crosse* also daily, and follow him, *Luke* 9. 23. Let us therefore also goe forth to him without the Canipe, bearing his reproch, *Heb.* 13. 13. And with patience runne the race that is set before us; looking to him, that being the author, and finisher of our faith, endured such contradiction of sinners against himselfe; endured the *Crosse*, despised the shame, and resisted even unto blood, *Hebr.* 12. 1, 2, 3, 4. wee should never therefore be weary, or faint, having such a patterne before us, and knowing the end God gave to him, and hath promised to us, and accomplished in the experience of others of his Servants; but even learne to obey *G O D* in this commandement about afflictions as well as any other.

Thus

Thus of the **Uses** for *Instru-
tion*: the **Uses** for *Information*
follow.

The doctrines of the *passion* of
Christ may informe us in divers
things, as

First, concerning true felicity
in the negative consideration of
it: for in as much as *Christ* had
so little to doe with the World,
and spent his dayes so without
the profits and pleasures of this
life, it shewes that his Kingdome
was not of this world, and that
the best treasures lie not in these
things; and besides, that one may
be truly blessed, and yet bee ex-
tremely destituted of these out-
ward comforts of life.

Secondly, concerning the dan-
gerousnesse of the doctrine of
the *Papists*: for these *Princi-
les* shew us, that wee must for ever
separate from them, if they per-
sist in their heresies: for they
teach us, that *Christ* did not
once for all fully sacrifice to
God,

God, but that the sacrifice must
 be renewed daily in the Masse,
 contrary to the expresse words
 of the Text, *Hebr. 9. 26. 28.* For
 then must hee have often suffered
 since the foundation of the World:
 but now in the end of the World
 hath hee appeared once, to put
 away sinne by the sacrifice of him-
 selfe.

So Christ was once offered, to
 take away the sinnes of many.

Heb. 10. 11, 12. And every
 Priest appeareth daily ministering
 and oft-times offereth one manner
 of offering, which can never take
 away sinnes.

But this Man, after he had offe-
 red one sacrifice for sin, sitteth for
 ever at the right hand of God.

And besides, they teach, that
 men may make satisfaction to
 God for their sinnes by their
 owne workes, and by the workes
 of the Saints.

Thirdly concerning the most
 wofull condition of wicked men
 that

that live in their sinnes, they may fully see, how they shall speed with God by this that befell *Christ*. If God spared not his only begotten Sonne, that was but a Surety for sinne, will he spare them that are principals? would not God find out such a mercy to *Christ*? as to free him from such extremities; and doe they trust to a mercy in God never revealed in the Word, never shewed to *Christ*? Was not *Christ* able, without such wofull tortures to beare the wrath of God, and doe they thinke to be able to endure those Rivers of Brimstone, and Fire in Hell?

4. Concerning a singular and new way of obedience in *Christ*: if we will needs have workes of *Supererogation*, let us acknowledge them onely in *Christ*: for the doctrine of the *Passion* tells us of an obedience to a commandment of God, that was not in the Morall Law; and that was

was his speciall submission to that singular will of his Father, in being that one that should die for the people, to expiate for other mens sinnes, is a speciall kind of Righteousnesse, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Jewes* and *Gentiles* stumble at this Doctrine at the first, yet we see there is no reason why we should be troubled at the abasements of *Christ*, but rather to rejoyce, and wonder at the dreadfull expiation was made to God for us in them. For thus it behoved him to suffer, as all the *Prophets* from *Moses* have witnessed, *1 Cor. 1. 23. Luk. 24. 45, 46.*

Thus for the Use for Information.

The *Consolations* follow.

The Doctrine of the *Passion* of *Christ* is exceeding comfortable, and that both in generall and particular *Consolations*.

It

It is generally comfortable :

First, in respect of the establishment of our hearts, in the assurance that *Iesus of Nazareth* was the true *Messias*, promised to the Fathers. Which may appeare; if wee consider but the Historie of his *Passion*, in as much as in him were fulfilled all those signes foretold in the severall ages of the old Church. The old prophecies were all accomplished in him. The Scepter was now departed from *Juda*, foretold, *Genes. 49. 10*. They divided his garments, and cast lots upon his vesture, according to *Psal. 22. 18*. They pierced his hands and feet, *Psalme 22. 16*. The chiefe Builders refused him, according to *Psal. 118. 22*. In his arraignment he was silent, and opened not his *mouth*, according to *Esay 53. 7*. Hee was reckoned amongst the wicked in his death, according to *Esay 53. 12*. They gave him gall and vinegar

to

to drinke, according to *Psal. 69.*
21. Hee accomplished the meaning of the sacrifices in shedding his blood, and suffering without the *Campe*, *Heb. 9. 14.* *Heb. 13. 11, 12.*

Secondly, if wee consider the effects of his passion: for from hence flowes to us and every beleever;

First, the purchase both of our soules and bodies, *1 Cor. 6. 20.* For ye are bought for a price: therefore glorifie God in your body, and in your Spirit: for they are Gods, *Rom. 7. 4.* So yee, my Brethren, are dead also to the Law, by the body of Christ, that yee should bee unto another, even unto him that is raysed up from the dead, that wee should bring forth fruit unto God,

2. The ratification of the eternal Covenant, *Heb. 9. 16.* For where a Testament is, there must be the death of him that made the Testament, &c.

3. The

3. The reconciling of us to God, *Romans 5.10.* For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall bee saved by his life.

1 Peter 3.18. For Christ also hath once suffered for sins: the just for the unjust, that he might bring us to God, &c.

4. The abolishing of sinne both in respect of the remission of the guilt, 1 *Iohn 1.7.* The blood of Jesus Christ his Sonne cleanseth us from all sinne.

Matth. 26.28. For this is my blood of the New Testament, that is shed for many, for the remission of sinnes. And sanctification against the power of it, *Rom 6.6.* Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that hence-forth we should not serve sinne, &c.

5. The swallowing up of death

death, 1 Corin. 15. 54. So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall be brought to passe the saying that is written: Death is swallowed up into victory, vanquishing him that had power of death, freeing us that were in bondage to the feare of death, Heb. 2. 14. 15. For as much then as the Children are partakers of flesh and blond, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the Devil.

And that hee might deliver all them, which for feare of death were all their life time subject to bondage:

2 Tim. 1. 10. But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality unto light, through the Gospell, &c.

6. Liberty to enter into the most holy place of Heaven, by a new and living way, Heb. 9. 12. Neither by the blood of goates and calves, but by his owne blood entered he in once unto the holy place, and obtained eternall Redemption for us.

Hebr. 10. 19. Seeing therefore, Brethren, that by the blood of Iesus we may bee bold to enter into the holy place.

Thirdly, if wee consider the order of Priest-hood, of which hee was in offering this Sacrifice. Hee was a Priest after the order of Melchisedech, and not after Aaron, Psalme 110. 4. The LORD swaie, and will not repent, Thou art a Priest for ever after the order of Melchisedech:

Heb. 7 all the Chapter.

Of all the Priests that were Types of Christ, Melchisedech was the most lively and noblest Type, and did most fully shew

shadow out both the Person and Office of *Christ* : For by *Melchisedech* three most comfortable things in *Christ* were shadowed out :

The first was his dignitie : hee was so a *Priest*, as he was a *King* also, able to feed and nourish the most mightie on earth, as the King of *Salem* did *Abraham*.

The second was the efficacie of his *Priest-hood*, noted in two admirable benefits flowing from his obedience and Passion, *viz.* *Righteousnesse* and *Peace* : *Righteousnesse*, for hee is the Lord
 v our righteousness : *Peace*, in
 v that hee fully pacified Gods an-
 v ger for our sinnes, as our attonement, and so hee was indeed that King of *Zedech*, that is, of *Righteousnesse* : and of *Salem*, that is, of *Peace*.

The third was the Eternitie of his *Priest-hood* ; he is a *Priest* for ever, hee dyeth not as did the sons of *Levi*, nor doth the efficacy

ficacie of the Priest-hood ever
cease. The Holy Ghost of pur-
pose concealeth the mention of
the birth and death of *Melchi-
sedeck* that so hee might bee
the fuller Type of *Christ*, who
had no Father as Man, nor Mo-
ther as God; and of his dayes
there is no end: which last thing
is the speciall consolation, for
which I alleadge this Type.
There is no time wherein we
can want the benefit of *Christs*
Sacrifice, if wee have access to
God, and the throne of his grace;
and the rather, because G O D
hath sworne, and will not repent,
Psal. 110 4.

Thus in generall.

In particular, there are many
excellent comforts may bee ray-
sed from the Passion of *Christ*,
for

First, hence we may gather a
matchlesse testimonie, and un-
doubted of the infinite love of
God to man, in that hee spared
not

not his owne Sonne, but gave him to the death for us, *John 3. 16.* For God so loved the world, that hee hath given his onely begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life, &c.

1 *John 4. 9.* In this appeared the love of God towards us, because God sent his onely begotten Sonne into the world, that wee might live through him, &c. Which may likewise assure us, that there is nothing can be good for us, but hee will certainly give it us also, *Rom. 8. 32.* Who spared not his owne Son, but gave him for us all to death, how shall he not with him give us all things also?

Secondly, shall we ever doubt our freedome from condemnation, that know from hence what a price was payd for discharge of our Debts by such a Surety? How can wee be so vilely infected

fecte with unbeliefe, as to feare
arresting or imprisonment, or
undoing, when all is in *Christ* so
fully and exquisitely satisfied to
the very uttermost farthing?
How could the Surety have ever
escaped such *Justice* in God, such
malice in men and *Divels* (the
Serjeants and Jaylors) if he had
not most abundantly payed all
could be demanded?

Thirdly, what an encourage-
ment may this bee, to beleeve
what *Christ* saith to us? Was not
hee a faithfull Witnesse and Tea-
cher, that sealed his Doctrine
with his blood? Great therefore
is the infallibility of the Gospel,
that truth which is according to
godlinesse, and to bee received
with all full assurance, without
wavering or feare, *Revel 1. 5.*

Fourthly, shall not his ex-
ample comfort us in all tryalls,
especially, when wee suffer the
extreamest things can befall us
in this life? What are those to
the

the sufferings of Christ? And with what compassion will hee receive us in affliction, that was so afflicted himselfe? *Esay 63. 1, 9, &c.*

And in particular, it may ease in paines, and in death it selfe, to remember the dolours of Christ, especially considering that from thence flowes a vertue to helpe us in all our pangs and distresse, in life and death.

Lastly, there are many particular comforts may bee gathered from the manner of his sufferings, and divers particularities in them: as,

First, he suffered in *Ierusalem*, and so both fulfilled the Types of the old Testament (for there was *Isaac*, offered up, and there the Sacrifices were slaine) and also signified unto us that hee had obtained for us the Vision of eternall Peace, which the name *Ierusalem* importeth.

Secondly, hee suffered the first

first Part of his chiefe Passion in a Garden, to comfort us in the abolishing of the first *sin*, which was committed in a Garden, and imputed to *Christ*.

Thirdly, he was betrayed, taken, bound, and forsaken, and all for us: hee was betrayed, to expiate our Treason in *Adam*: he was taken, to restore us captives: hee was bound, that wee might be loosed: he was forsaken of all, even of his owne best Disciples, to let us know, that he alone did performe the worke of Satisfaction, and redemption for us, *Esa. 63. 3.*

Fourthly, he was arraigned and condemned, both by *Jewes* and *Gentiles* in the Consistory of the Priests, and at the Tribunal of *Pilate*, thereby to notifie both to *Jewes* and *Gentiles*, that hee was given to sacrifice for the sinnes of both, and to signifie that hee was the true *Messias* or *Shiloh* because now the Scepter was de-
N parted

parted from *Iuda*, *Gen. 49. 10.*

5. His silence to the most accusations shewes: first that hee was a greater person then he that judged him: Secondly, that hee fulfilled the Scriptures that said, hee opened not his mouth, *Esa. 53. 7.* Thirdly, that hee suffered for our evil words, but especially it assures us, that hee suffered them as our surety, in that hee did endure the imputation of such monstrous crimes, and yet held his peace.

6. He was whipped and crowned with thornes; he was whipped, to deliver us from both spirituall, corporall, and eternall scourges that were due unto us.

The crowne of thornes may signifie:

1. That hee expiated our ambition in *Adam*.

2. That hee might merit for us an eternall crowne.

3. That hee would gather Kingly people out of the most thorney

thorny and hurtfull Nations, which as a crowne should compasse God about, in serving and honouring him.

4. That he had borne our thorny cares, and therefore we should cast all our care upon him.

7. He was clothed with a purple garment, and a Reed in his hand, which both signified that he was a King, though they did it in scorne.

His purple Garment shewes that hee was that great Warriour which was foretold of, when they sayd, Who is this that comes from *Edom* with red garments, &c. The Reed was two wayes comfortable: for first it shewed, that this was hee that should breake the Serpents head: for a Reed is the most mortall thing to a Serpent, as the Learned record, and therewith they were used to kill them; and besides by a Reed, as by a Pen, he did blot out the hand-writing in the Debt-booke that was against us.

Esai. 63. 1
to 7.

8. Hee suffered in *Golgotha*, a place of dead mens bones, in which the most notorious Offenders did suffer their punishment, that so hee might raise up the Banner of *Iustification*, even in the very place of contamination, and damnation.

9. Hee was unclothed, and made naked, to satisfie for the sin of our first Parents, who were spoyled of the garment of innocency: and to deliver us from sin and mortality, of which the garments of skinn given to our Parents, were a Monument; and perhaps to shew how we should enter into Heaven, viz. as *Adam* did into *Paradise*, naked in bodie but cloathed in Soule with *innocency*, and *Immortality*: but chiefly to expiate for our shamefull wickednesse before God.

10. Hee was hanged upon a Tree, that even as death by the Tree entred into the world, so

on a Tree it should be destroyed, and life brought backe againe. And besides, herein *Christ* answered the Type in *Isaacks* Offering up, and the brazen Serpent lifted up on high, *Joh. 3. 14.* and that *Christ* lifted up in the Ayre, might over-come the Prince of the ayre, and all his spirituall wickednesse, *Col. 2. 15.* And that he might beare the curse of the Law, being in that kind of death made a speciall curse for us, *Gal. 3. 13, 14.*

11. Hee dranke gall and vinegar, wherein hee both fulfilled the Scriptures, *Psal. 69. 21.* For they gave mee Gall in my meate, and in my thirst they gave me Vineger to drinke, &c. And as the second *Adam* bare the punishment of the first *Adams* offence, in tasting the juyce of the forbidden fruit.

12. The nayling of his hands and feet, assures us of the cancelling of the hand writing of Or-

dinances that was against us; both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall, for so much as concernes the forfeiture that lay upon us, *Colossians 2.14, &c.*

CHAP. XXI.

Of Christs intercession.

Hitherto of the expiation of finnes.

The third part of the *Priesthood of Christ*, followes, and that is the intercession of *Christ*: concerning which there are foure Principles;

1. That *Christ* at the right hand of God maketh intercession for us, *Rom. 8.34. Who shall condemn? It is Christ, which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for us.*

Heb.

Heb. 7. 25. Wherefore hee is able also perfectly to save them, that come unto God by him, seeing he ever liveth to make intercession for them.

2. That wee have no other Intercessor in heaven but Christ, 1 Tim. 2. 5, 6. For there is one God, and one Mediatour betweene God and Man, which is the Man Christ Jesus:

Who gave himselfe a ranfome for all men, to be a testimony in due time.

Haiah 59. 16. And when hee saw that there was no man he wondered that there was no Intercessour; therefore his arme did save it, and his righteousnesse it selfe did sustaine it.

3. That the intercession of Christ is perpetuall, hee so doth it once, as he will never faile to doe it in all ages, Heb. 7. 25, 28. For the Law maketh men High Priests which have infirmity: but the word of the Oath, that was

since the Law, maketh the Sonne, who was consecrated for evermore.

4. That hee makes intercession onely for the *Elect*, John 17. 9. *I pray for them: I pray not for the world, but for them which thou hast given mee: for they are thine, &c.*

Now for the explication of these *Principles*, three things must be opened.

The first is the acceptation of the word *intercession*: for it signifieth,

Sometimes the Prayers which the godly make in the Name of *Christ* the Intercessor, to turne away Gods judgements from their Brethren in this World; and so it is taken, 1 *Timothie* 2. 1. *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of thanks bee made for all Men, &c.*

Sometimes the complaints, that

that men make or pretend to make against the faults of others : Thus *Elias* made Intercession against *Israel*, *Rom.* 11.2. And the *Jewes* made Intercession against *Paul*, *Acts* 25.24. But usually it signifieth that part of the mediation of *Christ*, in which he appeares before God, to prevent or pacifie his displeasure towards the *Elect*.

The second is, how many wayes *Christ* makes Intercession for us, and so there are seven distinct things in the Intercession of *Christ* : for

First, he presents himselfe before God with his Merits, tending his Sacrifice for our satisfaction, *Heb.* 9.24. For *Christ* is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary, but is entred into very Heaven, to appeare now in the sight of God for us. And so pacifying God towards us, *Jerem.* 30.13.

Christ
makes in-
tercession
7. wayes.

I.

N 5

2. He

2.

2. Hee prayed, and still doth pray for us : all his Prayers on earth were a part of his intercession, and hee still prayeth for us in Heaven, Rom. 8. 34. *Who is also at the right hand of God, and maketh request also for us.*

Heb. 7. 25. *Wherefore he is able also perfectly to save them, that come unto God by him, seeing hee ever liveth to make intercession for them, &c.*

3.

3. Hee offers up our prayers and praises to God, Revel. 8. 3.

4. That hee should offer with the Prayers of all Saints upon the golden Altar, which is before the Throne.

And the smoke of the Odours with the Prayers of the Saints went up before God out of the Angels hand. And so all our good workes, Colos. 1. 22.

4.

4. Hee undertakes for us before God, and gives his Word for us, that wee being mindfull of reconciliation through him, shall

shall eschew sinne, by his grace, and not provoke God any more as we have done. This sponson is a necessarie part of the office of an intercessour, Iohn 17. 6. I have declared thy Name unto the Men, which thou gavest mee out of the World, thine they were, and thou gavest them mee, and they have kept thy Word.

25. O righteous Father, the World hath also not knowne thee; but I have knowne thee, and these have knowne that thou hast sent mee.

26. And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved mee, may bee in them, and I in them.

5. Hee pleades our Cause as an advocate, and removes and Nonuits all accusations, which men or Divels may make against us to God, Romans 8. 34. as before, 1 Iohn 2. 1. My babes, these

these things write I unto you, that yee sinne not : and if any man sinne, wee have an advocate with the Father, Iesus CHRIST the iust, &c.

6. Hee powreth out upon us the spirit of intercession, which causeth us after an unutterable manner, to make our moanes and requests to God, Rom. 8. 26. Likewise the Spirit also helpeth our infirmities : for wee know not what to pray as we ought : but the Spirit it selfe maketh request for us, with sighes which cannot bee expressed, &c. So in the 15. For yee have not received the Spirit of bondage to feare againe : but ye have received the Spirit of Adoption, whereby wee cry Abba Father, &c.

Galat. 4 6, 7. And because yee are Sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father, &c.

7. Hee sprinkleth his blood
upon

upon us, by application of his merits to us, which cries and makes intercession for us, *Heb. 12. 24.*

And to Iesus the Mediatour of the new Testament, and to the blond of sprinkling, that speaketh better things then that of Abel, &c.

The third is, In which nature hee maketh intercession? and I answer, in both. For howsoever, if we consider the *Divine* nature of *Christ*, *Christ* is then equall with the Father, and the same in *essence*, and so it cannot fitly bee said that *Christ* requesteth any thing of the Father; yet if we respect the person of *Christ* in his divine nature, as it is personally united to the humane in the dispensation of grace, as voluntarily he hath undertaken for us: so it is no more inconvenient to pray for us, then it is to take upon him the forme of a servant for us; and the office of a *Mediatour*, unto which belongs this worke of praying.

The

The use of all may bee, first, for confutation of the *Papists*, who doe most sacrilegiously dishonour the intercession of *Christ*, by substituting secondary intercessors. The office is bestowed only on the Kings Sonne, and they most injeriously would imploy the Kings servants: wee know no masters of request, but *Iesus Christ*: nor doth it helpe them, that they say, they have *Mediatours* of intercession, but not of redemption, but onely *Christ*: for when they acknowledge and begge not onely the prayers, but the merits too of the Saints, to purge away their sinnes, and supply their wants, they make them *Mediatours* of redemption also.

Secondly, for instruction, and so it should teach us:

I.

I. To imitate this part of the Priest-hood of *Christ*, both by praying to GOD for our brethren, and for all sorts of men
though

though they bee our enemies, *1 Tim. 2. 1.* and also by making peace, and keeping it, as much as is possible amongst men. Blessed are the peace-makers : for this makes them like the Sonne of God, *Matth. 5. 7.* and seeing the Saints shall judge the world, they should put in, to end the quarels amongst the brethren, if it may be.

Secondly, to live so, as *Christ* may have credit by us, in giving his word for us. Hath *Christ* undertaken for us to God, and shall not wee be carefull to the uttermost of our power to be such, as hee hath promised for us, wee shall bee? *Ioh. 47. 10, 18, 19.*

3. To pray and give thanks much, and so to doe all the good wee can, seeing it shall all bee presented to God by *Christ*, *Colos. 1. 22. Revel. 8. 3. 4.*

4. To establish our selves in the full assurance of faith, seeing all our imperfections are covered

2.

3.

4.

red

red in *Christs* intercession, and wee may approach to God by this new and living way, and be sure of heaven also, even to come within the vaile, when wee dye, *Heb. 10. 19, 20.*

10. Consola-
tions.

Thirdly, for consolation : for wee may, and ought to be much refreshed, if we consider, that by the intercession of *Christ*;

1.

1. The favour of God is established upon us, and God is kept quiet from being provoked against us ; God and wee are now through him all one, *Iohn 17. 11.*

2.

2. The compassion of God is implored in the times of distresse and affliction, *Zacha. 1. 16. &c.*

3.

3. The divell is restrayned, hee cannot hurt us, either by tempting or accusing ; our faith shall be kept, that it faile not, *Zach. 3. 3. Rom. 8. 34. Luk. 22. 32.*

4.

4. Our sinnes, which we daily commit, are forgiven us, hee being an earnest Advocate to plead for us, *1 Iohn 2. 1, 2.*

5. Wee

5. Wee shall bee protected against the hatred of the World, *Iohn 17. 14. 15. 16.* I have given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou keepe them from evill, &c.

6. Our prayers and suits shall bee all presented and obtained, *Revel 8. 4.*

7. Wee shall bee kept from evill, and preserved unto the end, untill we be perfected from all finnes and wants, *Iob. 17. 11.*

And now am I no more in the world, these are in the world, and I come to thee: holy Father, keepe them in thy name, even them whom thou hast given mee, that they may be one as we are.

15. I pray not that thou shouldest take them out of the World, but that thou keepe them from evill.

23. I in them, and thou in mee, that they may bee made perfect in one, &c.

8. Wee have assured hope of the glory of heaven, and to dwell in the most holy place, that is, within the vaile, Heb. 10. 19. Seeing therefore brethren, that by the blood of Iesus wee may bee bold to enter into the holy place, &c. Heb. 7. 25. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them, &c.

Joh. 17. 24. Father, I will that they which thou hast given me, be with mee, even where I am, that they may behold my glory which thou hast given mee for thou lovedst mee before the foundation of the world.

Colos. 3. 1. If ye then bee risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

9. Wee shall be laden with all need.

needfull blessings in the meane time, *Heb. 12.24.*

10. All this is the more comfortable, because hee liveth ever to make request for us. There is no cessation of this office, but at all times we may have the benefit of it, *John 17.20.*

Heb. 7.25. Wherefore hee is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them, &c.

CHAP. XXII.

Of the Regall Office of Christ.

Hitherto of the Priestly Office of Christ; his Regall office followes. And here first, I will plainly lay downe the principles, and prove them: and then for more evidence methodically for explication shew the parts of his office herein: and lastly, make uses of all.

There

There are seven things to bee beleaved concerning *CHRIST*, which belong to his Regall office.

First, that hee overcame sinne, death, the grave, and *hell*, and rose againe from the dead, and ascended into Heaven, and sitteth at the right hand of God in majesty.

That hee is risen from the dead, these places are evident to keepe in our memories, *Rom. 1. 4.* And declared mightily to be the Sonne of God, touching the spirit of sanctification, by the resurrection from the dead.

Rom. 4. 25. Who was delivered to death for our sinnes, and is risen againe for our justification.

1 Cor. 15. 54. Then shall bee brought to passe the saying that is written, Death is swallowed up into victory.

John 20. 12. And saw two Angels in white. sitting the one at the head, the other at the feet, where

where the body of Iesus had layne,
&c.

Mark. 16. 6. But hee said unto them, Be not afraid, yee seeke Iesus of Nazareth, which hath bene crucified: hee is risen, hee is not here, behold the place where they put him, &c.

14. Finally, he appeared unto the eleven as they sate together, and reprovved them of their unbeliefe and hardnesse of hearts, because they beleevved not them which had seene him, being risen up againe.

2 Tim. 2. 8. Remember that Iesus Christ, made of the seed of David, was raised againe from the dead, according to my Gospell, &c.

That he ascended into heaven, these places may suffice to prove it, Marke 16. 19. So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

Luke 24. 51. And it came to passe,

pasſe, that as hee bleſſed them, hee departed from them, and was carried up into heaven:

Act. 1. 9. And when he had ſpoken thoſe things, while they beheld, he was taken up; for a cloud tooke him up out of their ſight.

Ephes. 4. 8, 9, 10. Wherefore hee ſaith, When he aſcended up on high, he led captivitie captive, and gave gifts unto men.

Now in that he aſcended, what is it, but that hee had alſo deſcended firſt into the loweſt parts of the earth?

Hee that deſcended, is even the ſame that aſcended farre above all heavens, that hee might fill all things.

That hee ſitteth at the right hand of GOD, theſe places proove, Marke 16. 19. So after the LORD had ſpoken unto them, hee was received into heaven, and ſate at the right hand of God.

Heb. 1. 9. Unto which alſo of
the

the Angels said hee at any time : Sit at my right hand, till I make thine enemies thy foote-stoole. &c.

Heb. 8. 1. Now of the things which wee have spoken this is the summe, that we have such an high Priest that sitteth at the right hand of the Throne of the Majesty in Heaven, &c.

• Ephes. 1. 20 21. Which hee wrought in Christ, when he ray-sed him from the dead, and set him at his right hand in the heavenly places.

Farre above all Principalities and power, and might, and dominion, and every name that is named not in this World onely, but also in that that is to come, &c.

Colos. 3. 1. If yee then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

2. That Christ, who purchased the Church by his blood,
is

is appointed of God to bee the King, and head of the Church, and Prince over the people of God, having all power in his owne hands, *Psal. 2. 6.* Even I have set my King upon Sion mine holy Mountaine.

Matth. 28. 18 And Iesus came and spake unto them, saying, All power is given unto mee in heaven and in earth.

John 13. 3. Iesus knowing that the Father had given all things into his hands, and that hee was come from God and went to God.

Col. 1. 18. And hee is the head of the bodie of the Church, hee is the beginning and the first borne of the dead, that in all things hee might have the pre-eminence.

Revel. 19. 16. And he hath upon his garment, and upon his thigh a name written : The King of Kings, and Lord of Lords.

3. That he is likewise appointed to be the Law-giver to the Church, and the Judge of the whole

whole world, *Iam. 4. 12.* There is one: Law-giver, which is able to save and to destroy: Who art thou that judgest another man?

Joh. 5. 12 For the Father judgeth no man, but hath committed all judgement unto the Sonne.

27. And hath given him power also to execute judgement, in that he is the Sonne of man.

Act. 10. 24 And he commanded us to preach unto the people, & to testifie that it is he that is ordained of God, a judge of quicke and dead.

Act. 17. 31. Because he hath appointed a day, in the which hee will judge the world in righteousness, by that man whom he hath appointed, whereof hee hath given an assurance unto all men, in that he hath raised him from the dead, &c.

2 Tim. 4. 1. I charge thee therefore before God, and before the Lord Jesus Christ, which shall judge the quicke and the dead at his appearing, and in his Kingdom, &c.

4. This his government extends to the people of all nations, *Psa. 28. Aske of me, and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possessions.*

Matth. 28. 18. And Iesus came and spake unto them, saying. All power is given unto me in heaven, and in earth, &c.

Phil. 2. 10. 11. That at the name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth: And that every tongue should confesse, that Iesus Christ is the Lord, unto the glory of God the Father.

5. That his Kingdome is not of this World, but a spirituall and celestiaall Kingdome, *Joh. 18. 36. Iesus answered, My Kingdome is not of this World; if my Kingdome were of this world, my servants would surely fight, that I should not be delivered to the Jewes; but now is my Kingdome not from hence.*

Rom. 14. 17. For the Kingdome of

of God is not meat nor drinke, but
righteousnesse, and peace, and joy
in the holy Ghost.

6. That hee will bee with his
people to the end of the World,
Matth. 28. 20. Teaching them to
observe all things, whatsoever I
have commanded you: And lo, I am
with you alwaies, untill the end of
the world, Amen.

7. This his Kingdome is an e-
verlasting Kingdome, Luke 1. 33
And he shal raigne over the house
of Iacob for ever, and of his King-
dome shall be no end.

Heb. 12. 28. Wherefore seeing
we receiue a Kingdome which
cannot be shaken, let us haue grace,
whereby we may so serve God, that
we may please him with reverence
and feare.

Dan. 2. 44. And in the daies of
these Kings shall the God of Hea-
ven set up a Kingdome, which shal
never be destroyed, and the King-
dome shall not be given to another
people. but it shall breake and de-
stroy

stroy all these kingdomes, and it shall stand for ever.

Dan. 7. 14. And he gave him dominion, and honour, and a Kingdome, that all people, Nations and Languages should serve him; his dominion is an everlasting dominion, which shall never bee taken away, and his Kingdome shall never be destroyed, &c.

Object.

Against this last principle may be objected the words of the Apostle, 1 Cor. 15. 24 Then shall be the end, when he hath delivered the Kingdome up to God, even the Father, when hee hath put downe all rule, and all authority, and power.

Solution.

And therefore after that time it seemes he shall raigne no more. For answer thereunto, wee must know, that Christ shall not then cease to raigne, but onely cease to raigne after the same manner hee doth now. That manner of administration, which hee now useth in gathering and preserving his CHURCH shall then
cease,

cease, there shall be then no need of it.

Thus of the *Principles*.

Now for the *explication*, that wee may more distinctly conceive of the office of *Christ*, as King, wee must consider of foure things in it.

1. The victory over the enemies, that opposed his title.

2. His Kingly glorie, with which he was qualified, and prepared for government.

3. His taking of possession of the Kingdome.

4. His administration, after he had possession.

For the first, *Christ* fought for his Kingdome, and most victoriously overcame the *Divell*, *Sinne*, *Death*, and *Hell*, and rescued his subjects from their thraldome, 1 Cor. 15. 54, 55. Colos. 2. 15. Hebrewes 2. 14. And this victory hee accomplished, and proclaimed in his resurrection from the dead.

For the second : the Regall glory of *Christ* consisted in two things : the first was the glorification of his humane nature. And the second was his triumph over his enemies.

The glorification of his humane nature contained, first the deposition of all the infirmities accompanying our nature, which he undertooke for our sakes : so as now he ceased to hunger, or thirst, or be wearie, or feeble any paine or griefe, nor could hee suffer any more, or dye.

a. The perfecting of his humane nature, with all the degrees of celestiall gifts and endowments, could possibly befall a created nature, both in body and mind. His very body was glorified, surpassing the *Sunne* in the firmament, for splendor and brightnesse.

Now for the triumph of *Christ*, he acted it two waies :

1. In those frequent manifestations

tions after his resurrection, for the forty dayes he was pleased to abide on earth.

2. In that most glorious A'scen-
sion, riding in the Chariot of tri-
umph up into Heaven, leading
with him captivity captive.

The third thing is, his taking
possession of his Kingdome: and
this he did, when hee sat downe
at the right hand of the Majesty
of God, and was exalted above
all that is named, and had power
over all things given him of his
Father.

The fourth thing is, his admi-
nistration of the Kingdome, of
which he is now posselt; and this
hath in it foure things:

1. The calling and gathering
together both of *Jewes* and *Gen-
tiles* belonging to the *Election* of
God, *Rom* 8.30. *Ephes*.4.11.12.
Esay 11.11,12.

2. The prescribing of Lawes,
as the onely Law-giver of the
Church: and this hee doth when

he propoundeth unto his subjects the rules both of beleeving, and living by the word and ministry of the same, adding thereunto the worke of the Spirit, writing his Lawes upon their hearts, *1a 4. 12*

Ier. 31. 23. 2 Cor. 3. 17. 18.

3. The donation of gifts, inhabling men to the Kingdome of God, *Ephes. 4. 8. Phil. 1. 29.*

4. The execution of Justice, and so he doth Justice,

1. Amongst his owne subjects, and so he doth them Justice,

1. In justifying them from their sins, in acquitting them, and pronouncing them absolved from all the sentences of Gods Justice given out against them.

2. By distributing rewards amongst them, both in spirituall and temporall things.

3. By keeping the in their bonds and preserving them in the feare of God and a just course of life.

2. Against his enemies, whom he either restraines, or subdues :

hee

hee restraines them, by setting them their bounds, which they may not passe; by infatuating their counsels, and by being a wall of brasie about his owne. He subdues them either by converting them, and so making them come in, and do him homage, or else by confounding them, which he begins partly by outward judgments, partly by induration, as delivering them up to a reprobate sense, and accomplishing it in their miserable ends, casting them into utter darknesse.

This administration of his Kingdom he executes partly in this life, and partly in the world to come: the one in his Kingdom of grace, the other of glory; what is begun here, is fully made compleate in that other world.

The Uses of the Regall office of Christ follow.

And those are partly for *Instruction*, partly for *Consolation*.

First, for *Instruction*, and we should learne,

1. To ascribe all glory, and dominion to him for ever, we should so admire the greatnesse and Majesty of our King, and our hearts should be most affectionately moved to his continuall praise : Let the people praise thee (O God) yea, let all the people praise thee : O sing praises, to our God, sing praises, sing praises with understanding, *Psal.* 47 6. 7. *Revel.* 1. 8.

Revel. 5. 12. 13. 14. Saying with a loud voyce, *Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.*

And all the creatures, which are in heauen, and on the earth, and under the earth, and in the sea, and all that are in them heard I saying : Praise and honour, and glory, and power be unto him that sitteth upon the Throne, and unto the Lambe for evermore, &c.

And

And to this end we should learne,

1. To pray that God would give us the spirit of wisdom and revelation, that the eyes of our understanding may be enlightened to discern the working of his mighty power, which hee wrought in *Christ*; when he ray-sed him from the dead, and set him at his owne right hand in heavenly places farre above all *Principalities*, and *Powers*, and every name that is named, not onely in this world, but also in that which is to come, and hath put all things under his feet, and made him head over all things belonging to the *Church*, *Ephes.*

1. 17. to the end.

And withall wee would stirre up our selves,

3. To pray daily that his Kingdome may come, that the people that yet are in darknesse may bee converted, and that his glory may shine more and more in those

those, that have submitted themselves to his Scepter : and to this end, that the ordinances of his Kingdome, especially the preaching of the Gospell, may runne with power, & mightily conquer and enlarge the bounds of his Kingdome; and that all opposite Kingdomes may be subverted, as is that of *Antichrist*, especially that his Kingdome of glory may be hastened upon us.

And for our owne parts wee should every one be ready.

4. To send our Lamb to the Ruler of the earth, *Esa. 16. 1.* to tender our homage, and offer our service, and testifie our alleageance with all humilitie, and thankfulnessse unto the King of Kings, the Lord our mighty Redeemer, and thorowout the course of our lives.

5. To bow at the name of *Iesus*, and to feare him, that is a great King above all gods, and hath a name above all names, to confesse his sovereignty, and submit to his govern.

government, and to tremble before him, and to thinke of him with all reverence, *Phi. 2. 10, 11. Psalme 2. 10. 11.*

6. And to come willingly at all the times of the publike assembly of his armies in holy beauty, wee should all flocke to the colours of the King, and never give over the care of assembling our selves in the Courts of our God, but with all gladnesse goe up to the house of the Lord, the Courts of the King, the place of his holy presence, where hee sits in his Throne amongst us, *Psal. 110. 3.*

7. To seeke to *Christ* in all our necessities, seeing hee is so exalted, that now he is able to helpe us in all times of need, according to the riches of his glory.

8. To be tender and zealous for the glory and honour of *Christ*: shall not our hearts rise at the dishonour of our King?

9. To observe whatsoever he commands, in nothing refusing him, that

that speaketh from Heaven,
Matth. 28. 20. Teaching them to
 observe all things, whatsoever I
 have commanded you, &c.

Heb. 12. 25. See that yee de-
 spise not him that speaketh; for if
 they escaped not, which refused
 him that spake on earth; much
 more shall wee not escape, if wee
 turne away from him that spea-
 keth from Heaven, &c.

10. To seekethose things that
 are above, where hee sitteth at
 the right hand of God; and to
 have our conversation in heaven,
 since his subjects of his king-
 dome wee are Freemen of the
 new Ierusalem the Metropolis
 of his kingdom.

Phil. 3. 20. But our conversati-
 on is in Heaven, from whence also
 we looke for the Saviour, even the
 Lord Iesus Christ.

Col. 3. 1. If yee then be risen with
 Christ, seeke those things which
 are above, where Christ sitteth at
 the right hand of God, &c.

11. To

11 To dwell securely, asacknowledging we have secure protection in his service, & not to be afraid of any feare, 1cr. 23. 5. 6 Behol', the daies come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, & shall execute Iudgement and Iustice in the earth:

In his daies Iuda shall bee saved, and Israel shall dwell safely, and this is the name whereby they shall call him; The Lord our righteousness, &c.

12. To carry our selves as the servants of the King. His subjects should differ in their manners from all other Nations; and his servants should order themselves so as may become his honor. And thus we should alwaies resist to our power the kingdome of darknesse, and set our selves to overcome the World, and as conquerours to deny our selves in affection to the profits, and pleasures, &c. of the World: and live

live out of the feare of the disgrace of the world, knowing it is honour enough to bee such a Kings servant; & out of feare even of death it selfe, as knowing our deliverance by the victory which our Saviour had over Death; and the assurance that hee will come againe, and make our vile bodies like to his glorious body.

And as this may teach men in generall, so there be divers things to be urged from hence upon particular persons, as,

First, Kings, Iudges, and Rulers of the people should take notice of this, and do their homage, and bring their Presents to the King of all Kings, *Psa. 68. 29.* & seeing they are but his *Vicegerents*, they should bee learned in the Lawes of his Kingdome, & get wisdom to carry themselves so, as may become those that represent his person, not daring to oppose the government of *CHRIST*, or to set themselves to oppresse his

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4. 13.

jects, *Psalm* 2. 10. 11. 2

Secondly, Ministers should especially stirre up themselves to this great worke of separating men from the World, to the Kingdome of *Christ*.

Thirdly, private *Christians* must take heed of judging one another: for all judgement is committed to the Son, and hee is the only supream *Judge* and Lawver; and therefore the *Apostle* *Paul* inferres, wee ought not to judge our Brethren.

Fourthly, such as have parted with their *friends* by death, must not sorrow for them that are gone, as *men* without hope, seeing the Kingdome of God is come upon them, and they are with the *Lord*, and their dead bodies shall *Christ* bring with him in his comming: therefore they should not shame the government of *Christ* by the ignorance hereof, but comfort themselves with these things, 1 *Thes.*

13. Second-

v. 20
12. 13.

Secondly, this may serve for wonderfull consolation to the godly, and that two wayes:

1. The children of *Zion* may rejoyce in their King, *Psal. 149. 2.* *Let Israel rejoyce in him that made him, and let the children of Zion rejoyce in their King.* If they consider their wonderfull happinesse in being subject to such a King, as

1. Was chosen & appointed by God himselfe immediately, *Psal. 2. 6, 7 8.* *Even I have set my King upon Zion, mine holy Mountains.*

2. Was qualified with gifts above all his fellowes, even above all the men on Earth, or Angels in Heaven, *Psal. 45. 2.*

3. Is independant: his subjects are not charged with supporting or defending him, but he defends and maintaines them, *Isaiah 9. 7.*

4. Is alwayes present with his subjects, *Matth 28. 20.* *And loe I am with you alway, untill the end of the World, Amen.*

5. Is head of all Principalities and powers, and hath all honour and power given him in Heaven and Earth, and rules over all nations, people, and languages, *Colos. 2. 9. Dan 7. 13; 14. 27.*

6. Cannot die, but lives for ever.

3. They ought exceedingly to rejoyce, if they consider the priviledges they have in being subjects in the Kingdome of *Christ*: for thereby

1. They have the favour and presence of God with them; his covenant of peace, and his sanctuary with them, *Ezech. 37. 26, 27.*

2. They have great dignity: they are made Kings themselves, a royall Nation; they are *Princes* of the people, even all the people of the God of *Abraham*, *Revel. 1. 6. 1. Pet. 2. 9.*

3. They have royall entertainment, and are daily feasted of their King, with daily banquets in the Word and Sacraments, *Christ* Supping with them, *Revel. 3.*

Revel. 3. yea giving his own body for meat and his owne blood for drinke, *Isa. 25. 6.*

4. They dwell safely, and find shelter and succour in all distresses, *Isa. 25. 4. Ezek. 34. 25. Michael* the great Prince standeth for the children of the people, *Dan. 12. 1.*

5. Their King is exalted to the supremest honour, and therefore is able to preferre them wonderfully; and promised before he was exalted, that hee would provide them a place, *John 14. 2.*

CHAP. XXIII.

Of the Church.

Ephes. 1. 12.

And hath made all things subject under his feet, and hath appointed him over all things, to be the head to the Church. &c.

Hitherto of the meanes of grace: the subject of grace fol-

followes, and that is the Church.

The Church is the whole multitude of men, elected to eternall life by God in *Christ*.

Concerning the Church, there are these *Principles*:

First, that it is a company of men separate from the world, gathered by the voyce of *Christ*: the Scripture still makes a difference betweene the world, and the Church; and the word signifieth such, as are gathered together by the voice of Gods Cryers, *Ioh. 17. 9. I pray for them, I pray not for the world, but for them which thou hast given mee: for they are thine.*

Verse 14. *I have given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.*

Secondly, that she is one, *Eph. 4. 4. There is one body, and one spirit, even as yee are called in one hope of your salvation.*

Cantic. 6. 3. But my Dove is alone,

love, & my undefiled, she is the only daughter of her mother, and she is deare to her that bare her, &c.

Gal. 3. 28. There is neither Jew, nor Grecian, there is neither bond nor free, there is neither male nor female, for yee are all one in Jesus Christ.

And the Church is one, as in many other respects, so because all the godly are mystically united in one body, Rom. 12. 5. So wee being many, are one body in Christ, and every one one anothers members.

Ephes. 4. 15, 16. But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ:

By whom all the body being conpled, and knit together by every joynt for the furniture thereof (according to the effectuall power which is in the measure of every part) receiveth increase of the body into the edifying of it selfe in love.

Thirdly,

Thirdly, that shee is knit unto Christ her Head by an indissoluble union, Colos. 1. 18. And he is the Head of the body of the Church, hee is the beginning, and the first borne of the dead, that in all things hee might have the preeminence:

Colos. 2. 19. And holdeth not the head, whereof all the body furnished and knit together by joynts and bands, encreaseth with the increasing of God.

1 Cor. 12. 27. Now yee are the body of Christ, and members for your part.

Ephes. 1. 22, 23. And hath made all things subject under his feet, & hath appointed him over all things to be the head to the Church,

Which is his body, even the fulnesse of him that filleth all in all things. So as shee is truly bone of his bone, and flesh of his flesh, Ephes. 5. 30. For wee are members of his body, of his flesh, and of his bones.

One

One with *Christ*, not in nature, as the Trinity is one, nor in person, as the two natures in *Christ*, but in spirit, *Iohn 4. 13*. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. For the spirit of the Sonne dwelleth in us.

Fourthly, that shee is holy, *Eph 5. 27*. That hee might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should bee holy and without blame, &c.

1 Pet. 3. 9. But yee are a chosen generation or royall Priesthood, a holy Nation, a peculiar people, that yee should shew forth the vertues of him that hath called you out of darknesse into his marvellous light, &c.

Dan. 7. 18. And they shall take the kingdome of the Saints of the most high, and possesse the Kingdome for ever, even for ever and ever.

And so she is holy.

1. By separation from the world.

world, in that the godly are consecrated to holy uses: they are holy by calling.

2. By inchoation of true holinesse in nature and practise, Tit. 3.5. Not by the workes of righteousness which wee had done; but according to his mercy hee saved us by the washing of the new birth, & the renewing of the holy Ghost.

3. By imputation of Christs holinesse, being washed in his blood, Heb. 10. 10. By the which will we are sanctified, even by the offering of the body of Iesus Christ once made.

4. By consummation of all holinesse in the other world.

Fifthly, she is *Catholicke*: that is one of the Articles of the Creed: the Church is *Catholick* in three respects.

1. In respect of time, all the godly being members of this one body, though they live in all the severall ages since the beginning of the world.

2. In respect of place, because all the just, both in heaven and earth, are all of this one body, *Eph. 1. 10.* *That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ.* And so from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church universall.

3. In respect of persons, because it is gathered especially since *Christ*, out of all Nations, there being no difference put in respect of mens outward condition, *Revel. 5. 9, 10.* *And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

And hast made us unto our God

God Kings and Priests, and wee
shall raigne on earth.

Galat. 3. 28. There is neither
Jew nor Gracian, there is neither
bond nor free; there is neither
male nor female: for yee are all
one in Christ Iesu.

Sixthly, that shee is militant,
that is, she is in this life exposed
to crosses and afflictions, and
tentations, and oppositions, 2
Tim. 4. 7, 8. I have fought a good
fight, and have finished my course,
I have kept the Faith.

For hence-forth is laid up for me
the crowne of righteousnesse, which
the Lord, the righteous Iudge shall
give me at that day, and not to me
only; but unto all them also which
love his appearing.

Luke 9. 24. For whosoever will
save his life, shall lose it; and who-
soever shall lose his life for my sake,
the same shall save it.

Acts 14. 22. Confirming the
Disciples heart, and exhorting
them to continue in the faith, af-

firming that wee must through many afflictions enter into the kingdome of God, &c.

Rev. 1.9. I John, even your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

Rev. 12.11. But they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death, &c.

Ephes. 6.12. For wee wraastle not against flesh and blood, but against Principalities, against powers, and against the worldly governors, the Princes of darknesse of this world, &c.

Now the Lord would have his Church so exposed to crosses, both for his owne sake and for hers, and for his enemies sake; 1. For his owne sake, that hee might shew his hatred of sinne, even

even in his owne, and the glory also of his power and mercy in their deliverance, as well as his justice in their afflictions. 2. For their sakes, that being in the warfare humbled and tamed for their sinnes, they might not perish with the world, 1 Corin. 11.31,32. and may bee herein like to Christ, Rom.8.29. 3. For their enemies sake, that they may know, that they shall never bee spared, if God spare not his owne children, 1 Pe. 4.17. For the time is come, that judgement must begin at the house of God: if it first begin at us, what shall the end be of them, which obey not the Gospel of God?

Seventhly, that shee is invincible, Matth. 16.18. And I say also unto thee, that thou art Peter, and upon this rocke I will build my Church; and the gates of hell shall not overcome it.

Rom. 8.37. Nevertheless, in all these things we are more then

conquerours through him that loveth us.

38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall bee able to separate us from the love of GOD, which is in Christ Iesus our Lord.

1 Pet. 5. 10. And the God of all grace, which hath called us unto his eternall glory by Christ Iesus, after that yee have suffered a little, make you perfect, confirme, strengthen, and establishe you, &c.

The uses of these principles may be either

for { 1 Instruction.
2 Consolation.

I. For instruction, and so the sound consideration hereof may serve,

First, to stirre us up to pray, that God would open our eyes
to

to see the glory of his power and grace in the calling of his Church out of the world; and the most happy supremacy of *Christ* over the Church, and our owne felicitie, if wee bee members of the Church, *Ephes. 1. 17. &c.*

Secondly, to inflame in us the care to make our calling, and election sure, that so wee may bee infallibly assured that wee are members of the true Church. If any aske for some plaine signe, by which briefly the heart of man may establish it selfe in this point: I answer, that to bee assured that we are true members of the Church, and body of *Christ*, wee must carefully trye our selves by such signes as these. For they are members of the Church.

1. That are called out of the world by the voyce of the cryer, and separated by the power of the Word.

Signes of a true member of the Church.

2. That relye upon *Christs* merits

merits for righteousness and salvation.

3. That cleave unto such as feare God with unchangeable affections, as the onely people of the world.

4. That are reformed from their old evill conversation, to the constant endeavours of a holy life.

Thirdly, if wee find our selves to be of the *Church*, wee should strive for exceeding thankfulness to God, that hath called us out of darknesse to this marvelous light, and saved us from the common condemnation of the world, 1 *Per.* 2. 9.

Fourthly, wee should labour by holinesse of life to exceed all the *Papists*, or *Pagans* of the world, that men might see by our piety, that God hath done more for us then for any such as they: Our workes should speake for us that wee are of the true Church; and not by our sinfull lives

lives dishonour God as our Father, or the Church as our Mother, *Ephes. 1. 4. Ephes. 2. 8. Christ comes into his garden, to see how his plants grow, Cant. 6. 10.*

Fifthly, wee should know no man after the flesh, nor reckon of men by their meanes in the world, but by their relation to Christ, or the Church, *2 Co. 5. 16.*

Sixthly, wee should therefore avoid the society of the wicked, and not forsake the fellowship of the godly, *2 Cor. 6. 15. 2 Thes. 3. 14. Heb. 10. 25.*

Seventhly, wee should therefore carry our selves one towards another, as fellow servants in the same family, and fellow Citizens in the same Citie, with all meeknesse, patience, unitie, and love, *Ephes. 4. 2, 3.* willingly employing our gifts for the good of the Church, *Rom. 12. 6, 7, 8.*

Eighthly, seeing wee are in a continuall warfare, wee should stand upon our guard, quitting

us like men, and bee strong putting on all the armour of God, *Ephes. 6.10.*

Ninthly, wee should for ever learne to thinke and speaker reverently of the Church of God, seeing it is the *house of God, the family of Christ, the ground and pillar of the truth*, and that Gods people are Gods *hidden ones*, *Ephes. 3.15. 1 Tim. 3.15. Psal. 83.3.* And in particular, both Ministers and Magistrates, that are deputed to the government of the Church under *CHRIST*, should bee carefull to doe their duties with all care. Ministers are charged in these Scriptures, *Iob. 21.15, 16. 1 Pet. 5.2. 1 Cor. 12.28. 1 Tim. 3.15.*

And Magistrates must remember that God hath given them to bee nursing-fathers to the Church, *Esa. 60.10, 11. 2 Chro. 34.33. and 35.3, &c.*

Wtes for
consolation.

Here is also matter of singular consolation for all the true mem-

members of the true Church, if they consider

First, the love of *Christ* toward them: Hee affecting them, as a Spouse or wife, *2 Cor. 11. 2. Revel. 19. 7.*

Secondly, the fellowship they have with *Christ*. *1 Cor. 1. 9.*

Thirdly, the care of *Christ* for their sanctification, *Eph. 5. 25. 26.*

Fourthly, the royall furniture with the which from *Christ* they are clad, being not destitute of any heavenly gifts, *1 Cor. 1. 7.*

Fifthly, their safety in all their warfare, and their conquest and deliverance out of all their troubles, and their assurance of full happinesse in the end.

And all this should comfort the more;

1. If we remember what we were, and are in our selves. The Church is blacke, *Can. 1. 4.* And the daughter of *Pharaoh*, *Psal. 45.* and *Christ* found her out first in her blood, *Ezech. 16. 6.*

2. If.

2. If we consider, that here is no accepting of persons: but the *Eunuchs*, and the strangers may bee admitted into the Church, as well as the children of the Kingdome, *Isaiah* 56.3.

CHAP. XXIV.

Of Iustification.

2.

Hitherto of the subject of grace, viz. the Church: the degrees of grace in this life are two.

First, *Iustification*.

Secondly, *Sanctification*.

Concerning *Iustification*, there are these *Principles*:

First, that all men have sinned, and the whole world is guiltie before God, naturally, and in themselves, *Romans* 3. 19.23.

Now wee know, that whatsoever the Law saith, it saith to them which are under the Law; that every mouth may be stopped, and

all

all the World bee culpable before God.

For there is no difference: for all have sinned, and are deprived of the glory of God.

Gal. 3. 22. But the Scripture hath concluded all under sinne, that the promise by the Faith of Iesus Christ should bee given to them that beleeve.

Secondly, that by mens owne workes, no flesh can be justified, Romans 3. 20. Therefore by the workes of the Law, shall no flesh bee justified in his sight: for by the Law cometh the knowledge of sinne.

Titus 3. 5. Not by the workes of Righteousnesse which wee had done, but according to his mercy he saved us by the washing of the new birth, and the renewing of the holy Ghost.

Galat. 3. 11. And that no man is justified by the Law in the sight of God, it is evident: for the just shall live by Faith.

Phil.

Phil. 3. 9. And might be found in him; that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness, which is of God through faith.

Justified, I say, before God: for by workes we may be justified before men, of which Justification the Apostle James speakes in the second Chapter.

3.

Thirdly, that the righteousness, which maketh us just, is in Jesus Christ, being made ours by imputation.

2 Cor. 5. 21. For hee hath made him to be sinne for us, which knew no sinne, that wee should bee made the righteousness of GOD in him.

1 Cor. 1. 30. But yee are of him in Christ Iesus, who of God is made unto us Wisdom, and Righteousnesse, and sanctification, and Redemption.

Rom. 5. 18, 19. Likewise then
as

as by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded toward all men to the justifying of life.

For as by one mans disobedience many were made sinners: so by the obedience of One, shall many also be made righteous.

Philippi. 3. 9. And might bee found in him, that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

Jerem. 23. 6. In his dayes Juda shall bee saved, and Israel shall dwell safely: and this is the name whereby they shall call him, The Lord our righteousness.

Rom. 4. 7. Blessed are they whose iniquities are forgiven, and whose finnes are covered, &c.

4. That this righteousness is made ours onely by Faith; and so wee are justified onely by Faith;

Faith as it apprehends, and layes hold upon, and relyes on the Righteousnesse of Christ, Rom. 3.28. Therefore wee conclude, that a man is justified by Faith, without the workes of the Law.

Galat. 2.16. Know, that a man is not justified by the Workes of the Law, but by the Faith of Iesue Christ, even wee, I say, have beleeved in Iesue Christ that we might bee justified by the Faith of Christ, and not by the Workes of the Law; because that by the workes of the Law, no flesh shall be justified.

Rom. 1.18.17. For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation to every one that beleeveh; so the Iew first, and also so the Grecian:

For by it, the righteousnesse of God is revealed from Faith to Faith, as it is written, The just shall live by Faith.

Heb.

Hebrewes 11.6 But without Faith, it is impossible to please God.

5. That this Faith is the gift of God, John 6. 29. Iesus answered and said unto them; This is the worke of God, that yee beleeve in him whom he hath sent.

5.

Phil 1. 39. For unto you it is given for Christ, that not only yee should beleeve in him, but also suffer for his sake.

Ephes. 2. 8. For by grace are yee saved through Faith, and that not of your selves : it is the gift of God.

Hebrewes 12. 2. Looking unto Iesus the author and finisher of our Faith.

Sixthly, that all men have not Faith, Isai. 53. 1. Who will beleeve our report? and to whom is the arme of the Lord revealed?

6.

2 Thes. 2. 3. For all men have not Faith.

And therefore this Faith is called the Faith of Gods Elect

Titus.

*Titus 1. 1. Paul a servant of
G O D, and an Apostle of Jesus
Christ, according to the Faith of
Gods Elect.*

7.

Seventhly, that there is but
one kind of Faith, by which all
the *Elect* of God are justified,
*Ephes. 4. 5. There is one Lord, one
Faith, one Baptisme, &c.*

Eighthly, that being justified
by Faith, wee have peace with
God, and forgiveness of all our
sinnes, *Romans 3. 25. whom God
hath set forth to bee a reconcilia-
tion through faith in his blood,
to declare his righteousness by
the forgiveness of sinnes, that
are passed through the patience of
God, &c.*

*Rom. 5. 1. Then being justi-
fied by faith, wee have peace to-
ward God, through our Lord Jesus
Christ.*

The consideration of these
Principles should worke in us:

First, a speciall care of divers
duties; as,

I. The

1. The detestation of that Doctrine, that teacheth men to rest upon the Merits of their owne workes contrary to these expresse Scriptures, *Romans 3. 20.* Therefore by the workes of the Law shall no flesh bee justified in his sight: For by the Law commeth the knowledge of sinne.

Galat 3. 10. For as many as are of the workes of the Law, are under the curse: For it is written, Cursed is every man, that continueth not in all things, which are written in the Booke of the Law to doe them.

Ephes. 2. 8, 9. For by grace are yee saved through faith, and that not of your selves, it is the gift of God:

Not of workes, lest any man should boast himselfe.

Titus 3. 5. Not by the workes of righteousness which wee had done, but according to his mercy he saved us.

All,

All which we should carry in our mindes.

2. The inflammation of the love of *Christ* in us, and the admiration of the riches of Gods grace, *Romans* 5. 6, 7, 8. For *Christ*, when wee were yet of no strength, at his time dyed for the ungodly.

Doubtlesse, one will scarce dye for a righteous man: but yet for a good man it may bee, that one dare dye.

But God setteth out his love toward us, seeing that while wee were yet Sinners, *Christ* dyed for us.

3. An especiall care above all things to beleeve, accounting all things but dung in comparison of the knowledge of *CHRIST*, Without this Faith it is impossible to please *GOD*, *Heb.* 11. 6. Wee should never rest, till wee could say, It is the *LORD* our righteousness, *Ieremie* 23. 6. Wee are undone, if
we

we have not such a Faith as will
justifie us.

Question. Tell us distinctly,
what wee must doe about belee-
ving, which being done, we may
be sure we are justified.

Solution. First thou must be-
leeve, that *Iesus* of *Nazareth*
is the promised *Messias*, and
the very Sonne of God, *Mat-
thew 16.16.*

1 John 4.15. *Whosoever con-
fesseth, that Iesus is the Sonne of
God, in him dwelleth God, and hee
is in God.*

Secondly, thou must rest upon
the *Passion* and obedience of *Ie-
sus Christ*, as the onely sufficient
meanes of thy happinesse, recei-
ving the promises, that declare
thy liberty so to doe, *Rom. 4.23.
24. Rom. 5.17.*

Thirdly, thou must in thy
Prayers present *Christ* to God,
and make it knowne as a Cove-
nant of thy heart, that thou dost
relic upon him only; and so give
glory

glory to God, against the feare of the Law, Sinne, Death, and Hell.

Fourthly, thou must resolve to rest in this course, and never to depart from thy confidence herein: Thus the *Iust must live by their faith.*

Thus of the third Use.

4.

Fourthly, wee should be stirred up to shew forth daily the use, power and truth of our *iustification* by the effects of it; which wee should strive to stirre up in us, as namely, wee should shew that we are justified:

1. By confirming our consciences in peace and tranquillitie.

2. By going boldly to God, and the throne of his grace; as knowing in how much grace we stand with God.

3. By comforting our selves in the hope of glory, as knowing that wee are heires of the World.

4. By

4. By glorying in tribulation, being never ashamed of our faith and hope, *ROMANS 5.1,2,3,4,5,&c.*

5. The doctrine of our free Justification should teach us to carry our selves with all compassion and meeknesse toward other men, that yet live in their sinnes: for we were such as they once, till the grace of God appeared without any desert of ours.

6. Wee should bee carefull of good works, to free the glorious doctrine of liberty from the aspersion of evill men, and to shew our thankfulnesse to God, and the truth of our faith, *ROMANS 3.21.*

JAMES 2. the later part of the Chapter, *TITUS 3.7,8.*

7. This should make us for ever judge of mens worth by their faith, and to say, Oh, he, or she is blessed, that beleeved; and to account highly of poore *Christians*, that are rich in faith.

8. For

5.

6.

7.

JAMES 2.5.

8. For ever while we live, we should glory, not in our selves, but in the Lord, acknowledging whatsoever we are, by the grace of God, 1 Cor. 1. 31.

That according as it is written, He that rejoyceth, let him rejoyce in the Lord.

Rom. 3. 27. *Where is then the rejoycing? It is excluded: by what Law? of Workes? Nay, but by the Law of Faith, &c.*

Secondly, this Doctrine should worke in us much consolation, even life from the dead: *Iustification* is called *Iustification* of life, Rom. 5. 18. It should quicken us above many other Doctrines, and the rather if we consider:

1. That in Christ there is a daily propitiation for all our sins, Rom. 3. 25. 1 John 2. 2. Hee will see our filthy Garments taken off us, and clothe us with change of rayment, Zach. 3. 3, 4.

2. That the very blessing of Abraham comes upon us: wee are

are heires of the World as well as hee, *Galat. 3.5.* They which bee of faith, are blessed with faithfull Abraham, *Romans 4. 11, 12.*

3. That though this be clogged with a condition of beleeving; yet wee are not reſpected, but may lawfully reſt upon *Chriſt*; yea wee are commanded to beleeve, *1 John 3. 23.* This is then his comanndement, that wee beleeve in the name of his Sonne *Ieſus Chriſt*, &c. Yea, God doth beſeech us to be reconciled, *2 Cor 5. 20.* Now then are we Embaſſaſſours for *Chriſt*, as though *G O D* did beſeech you through us, we pray you in *Chriſts* ſtead, that yee bee reconciled to God, &c.

4. That this beleeving in *Chriſt*, makes us accounted as righteous as ever *Adam* was, or wee could have beene, if we had kept the morall Law, and *God* is as well pleaſed with us :

our faith is accounted for righteousness, and instead of it, Romans 4. 5. But to him that worketh not, but beleeueth in him that justifieth the ungodly, his Faith is counted for righteousness.

5. That wee may from hence gather also assurance of reigning with GOD in another world, as the Apostle shewes, Romans 8. 9, 10, 11. Much more then being now justified by his blood, we shall be saved from wrath through him.

For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saved by his life.

17. For if by the offence of one, Death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reign in life through one; that is, Iesus Christ.

Roma

Romans 8. 30. *Whom hee justified, them also hee glorified, &c.*

6. Lastly, that nothing shall separate us from this love of God, no accusation shall bee received against us, Romans 8. 33, 34, 35.

Thirdly, this may serve for great reproofe.

First, for the neglect of faith in many; Oh, who hath bewitched thee, that thou shouldest not beleeve! why will yee still bee shut up, and live under the curse? Galatians 3. 1. *O foolish Galatians, who hath bewitched you?*

10. *As many as are under the workes of the Law, are under the curse, &c.*

23. *Before Faith came, wee were kept under the Law, and shut up, &c.*

2. Of the most of us, for leaning still too much to our owne workes; wee can hardly tell,

Q²

how

how, in our either glorying, or grieving, to quit our selves from the infection of pleading merit of Workes.

3. Of many deare Servants of God for their slothfulnesse, and miserable neglect of the assurance of Faith; resting still in their weaknesse of faith, and not striving to be fully perswaded.

CHAP. XXV.

Of Sanctification.

I Thes. 4 3.

For this is the will of God, even your sanctification.

Hitherto of *Iustification*; *Sanctification* followes:

Concerning *Sanctification* there are these *Principles*:

1. That whom God justifieth

fieth, hee sanctifieth, Rom. 8. 30. Moreover, whom hee predestinated, them also he called, and whom hee called, them also he justified, and whom he justified, them hee also glorified.

Ezech. 36. 26, 27, &c. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie Heart out of your body, and I will give you an Heart of flesh.

And I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my iudgements and doe them, &c.

3. That to bee truly sanctified, is to dye to sinne, and to rise againe to newnesse of life, Romans 6. 1, 2, 3, 4. What shall wee say then? Shall wee continue in sinne, that Grace may abound? God forbid: how shall wee that are dead to sinne, live yet therein?

Know yee not, that all yee which have beene baptized into Iesus Christ, have beene baptized into his death?

We are buried then with him by baptisme into his death, that like as CHRIST was raised up from the dead by the glory of his Father; so wee also should walke in newnesse of life, &c. Or it is to repent and beleve the Gospell, Marke 1.15. The time is fulfilled, and the Kingdome of GOD is at hand: repent, and beleve the Gospell.

3. That except wee be borne againe, we cannot enter into the Kingdome of God, John 3.5. Iesus answered, Verily, verily, I say unto thee, except that a man be borne of water and of the spirit, he cannot enter into the Kingdome of God.

Heb. 12.14. Follow peace with all Men and holinesse, without the which, no man shall see the Lord.

i John

1 John 1. 7. But if we walke in the light, as hee is in the light, wee have fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth us from all sinne.

2 Cor 5. 17. Therefore if any man bee in Christ, let him bee a new Creature: Old things are passed away, behold, all things are become new.

Fourthly, that Sanctification is GODS gift, and worke in Iesus Christ; wee can no more convert our selves, then wee can beget our selves at first; wee can no more create our selves new men, then wee can create our selves men, Acts 5. 31. Him hath God lifted up with his right hand, to bee a Prince, and a Saviour, to give Repentance to Israel, and forgiveness of sinnes.

Acts 11. 18. When they heard these things, they held their peace, and glorified God, saying,

saying, Then hath God also to the Gentiles granted repentance unto life.

2 Timothy 2.25. Instructing them with meeknesse that are contrary-minded ; proving if God at any time will give them repentance, that they may know the truth.

1 Corinth. 1. 30. But yee are of him in Christ Iesus, who of God is made unto us wisdom and righteousness, and Sanctification and Redemption.

Ezech. 37. 28. Thus the Heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall bee amongst them for evermore.

Titus 3. 5. Not by the workes of righteousness which wee had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the Holy Ghost.

Fifthly, that our Sanctification is unperfect, while wee live
in

in this World, I John 1.8. If wee say that wee have no sinne, we deceive our selves, and the truth is not in us.

Prov. 24. 16. For a iust man falleth seven times, and riseth againe: but the wicked fall into mischief.

Esay 64 6. But wee have all beene as an uncleane thing, and all our righteousness is as filthy clouts; and wee doe all fade like a leafe, and our iniquities like the winde have taken us away.

The uses may be, for

Information:

Instruction:

Humiliation: and

Consolation.

For the first: wee may hence take notice of the wisdom of God in curing the Posteritie of Adam. Wee received a double Disease from Adam: the one was guilt of eternall death: the other was corruption

Q 5.

of

of nature. By *Justification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second wee may here learne many things :

The first is, carefully to study our owne sanctification, and compell upon our selves a more constant endeavour of sound reformation. To this end I propound two things :

1. Certaine *Motives* which wee should have continually in our mindes to stirre us up to the care of holinesse, and to get true grace.

2. Certaine Rules which may exceedingly further us about our *Sanctification*.

The *Motives* are these amongst many :

*Motives to
holinesse.*

1. The Commandement of GOD, *1 Thessal. 4. 3. This is the will of God, even your Sanctification.*

Ephes. 3. 10. For wee are his worke-

workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walke in them.

2. The Conscience of our debt, which wee owe herein, Rom. 8. 12. Therefore Brethren, we are Debtors, not to the flesh to live after the flesh: being redeemed by Christ.

Titus 2. 14. Who gave himselfe for us, that hee might redeeme us from all iniquitie, and purgo us to be a peculiar people to himselfe, zealous of good workes.

3. The consideration of our owne dignitie: we are the children of God, the Temples of the Holy Ghost, Kings and Priests unto God; Gods owne peculiar people and inheritance.

4. The rich promises that belong to godlinesse, 1 Timothy 4. 8. For bodily exercise profiteth little: but godlinesse is profitable unto all things, which hath the promise of the life
pre-

present, and of that that is to come.

5. The assuring hereby of our Calling, and Election, 2 Peter 1. 10. *Wherefore Brethren, give rather diligence to make your Calling and Election sure: for if you doe these things, ye shall never fall.*

6. The excellency of good Workes: they are Sacrifices seasoned with the Salt of Faith, kindled with the fire of the holy Ghost, offered by the merit of CHRIST, and accepted of GOD, 1 Pet. 2. 5. *And yee bee made a holy Priest-hood, to offer up Spirituall Sacrifices acceptable to God by IESUS CHRIST.*

7. The silencing of the Ignorant from speaking Evil, 1 Peter 2. 15. *For so is the will of God, that by well-doing yee may put to silence the ignorance of the foolish.*

8. Because else,

1. The

1. The name of God will bee blasphemed, *Rom. 2. 24.* For the name of God is blasphemed among the Gentiles through you.

2 Sam. 12. 14. Howbeit because by this deed thou hast caused the enemies of the LORD to blaspheme, the Child that is borne unto thee shall surely dye, &c.

2. The Spirit of God will be grieved, and the workes of the Spirit deadened, *Ephes 4. 30.* And grieve not the holy Spirit of God, by whom yee are sealed unto the day of redemption.

3. The judgement of God will be provoked, *Psal. 89. 31, 32.*

The rules wee had need to be put in minde of, that concerne Sanctification, either shew us what to take heed of, or what to doe.

That wee bee not deceived in this great worke of true grace wee must take heed;

First, of retchlesnesse and security;

*Rules about
our Sancti-
fication.*

curity, whereby a man lives so, as he is insensible and carelesse of reformation altogether. Awake thou that sleepest, *Eph. 5. 14.*

Secondly, of the daily baites, and methods of sinne: bee not insnared with the pleasures of *sinne*, which are but for a season, but circuncise betimes the foreskinnes of your hearts, *Jerem. 4. 4.*

Thirdly, of procrastination, and delaying of time in the businesse of reformation. For thy life is uncertaine, *Matthew 25. 13.* and every day addes to the heape of Sinne, and wrath, *Rom. 2. 5.* Sinne not against thy purposes of amendment, lest thou grow more hardned.

Fourthly, of hypocrisie, and fained holinesse, *Esa. 58. 2. Iam. 4. 8.*

Fifthly, of the perswasion of the merit of your owne workes, *Rom. 2. 3.* For they being ignorant of the righteousnesse of God,
and

and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God, &c.

Sixtly, of temporary righteousness, *Hosh. 6. 4.* Ephraim, what shall I doe unto thee? O Juda, how shall I intreat thee? for your goodnes is as a morning cloud, and as a morning dew it goeth away. Or being weary of well-doing, *Galat. 6. 9.* Let us not therefore be weary of well-doing: for in due season we shall reape, if we faint not, &c.

Seventhly, of the precepts of men, *Matth. 15. 9.* In vaine they worship mee, teaching for doctrine mens precepts.

Ezech. 20. 18. But I said unto their Children in the wildernesse, Walke yee not in the ordinances of your fathers, neither observe their manners, nor defile your selves with their Idols.

Eightly, of looking after the example & fashion of the world,
Rom.

Rom. 12. 2. *Frame not your selves like unto this World.*

Ninthly, neglect of Prayer for the particular furtherance of reformation and grace, *Lament. 5. 21.* Shall he not give us his holy Spirit if wee aske him, as our Saviour sheweth in the *parable*?

Tenthly, let the best of us take heed of a strange deceit, and that is, to rest in faire words, and attentive hearing. How is it, that men, that heare many precious counsels, comforts, and reproofs, goe away without any reformation, and thinke they doe well, if they commend the Sermon? &c. Oh how common is this disease to be awake to heare of the disease, or medicine, and fall asleepe before it be applyed? like those hearers in the Gospell, of whom it is said, *They heard, they marvelled: and they went their wayes.*

Thus much of what we should avoid, that the worke of sanctification be not hindered.

On

On the other side there bee divers things to bee observed by us, as

First wee must looke to the matter to bee done, which hath two considerations in it:

1. That in generall whatsoever things are *true, honest, just, pure, lovely, & of good report*, that have *vertue and praise* in them, that we should think on those things, and study how to glorifie God, and enrich our selves by well doing them, *Phil. 4. 8. Eph. 5. 8, &c.*

2. That wee strive to keepe our selves free from, or speedily mortifie such evils as usually staine the profession of religion after calling. Besides the mortification of grosse evils, which the first repentance puts away; we must watch carefully against other sinnes, such as are lying, rotten communication, deceit, anger, wrath, and all bitterness, and cursed speaking, *Colossians 3. 8. Ephesians 4. 25.*

Secondly,

Secondly, wee must looke to the end of all our actions, the end I say both of intention, and continuance: For

1. We must propound the glory of God, as the maine end of all our actions, *1 Corinth. 10. 31. Whether therefore ye eat or drinke, or whatsoever you doe, doe all to the glory of God, Philip. 1. 11.*

2. Wee must so begin reformation and good workes, as wee bee sure also to endeavour with all constancie to hold out to the end, *Luke 1. 75. All the dayes of our life in holinesse and righteousness before him.*

Psalme 106. 3. Blessed are they that keepe judgement, and doe righteousness at all times.

Thirdly, wee must looke to the manner of our reformation, that it be done with all sincerity, and so we doe,

1. If we turne from all sorts of our transgressions, *Ezech. 18. 30. 31. Therefore I will judge you,*

you, O House of Israel, every one according to his wayes; returne therefore, and cause others to turn away from all y^{ur} transgressions; so iniquity shall not be your destruction.

Cast away from you all your transgressions, whereby yee have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

2. If we labour for a sanctification, that is throughout in all parts, in soule, in body, and in spirit, that is, in our outward man, and in our affections, and in our judgements, and thoughts.

Fourthly, wee must be exceeding mindfull of the meanes of sanctification, and so we must especially thinke of.

1. The Word, to subject our selves to the power of it: for if wee heare our soules shall live, wee are sanctified by the truth, and God will have his Law magnified, and the Word is able
to

to build us up still further, till we come to heaven, *Isai. 55. 3. Iohn 17. 19. Isaiah 42. 21. Acts 20. 32.*

2. The Sabbath: for that is the signe of our Sanctification. It is a signe to assure, that God will not faile us in his blessing; and it is a signe that we are indeed a holy people, if we be carefull to keepe the Sabbath.

It is the market day for our soules, and by the right keeping of the Sabbath, we shall be the better able to serve God all the weeke after, *Exod. 31. 13, 14. Keepe yee my Sabbaths: for it is a signe betweene me and you in your generation, that yee may know that I the Lord doe sanctifie you.*

Yee shall therefore keepe the Sabbath, for it is holy unto you; hee that defileth it, shall dye the death: therefore whosoever worketh therein, the same person shall bee even cut off from among his people.

Isaiah

Isaiah 56. 2. Blessed is the man that doth this, and the sonne of man which layeth hold on it: hee that keepeth the Sabbath, and pollureth it not, and keepeth his hand from doing any evill.

Thus of the Uses for Instruction.

Thirdly, these principles may terrifie all men that are unsanctified that have not true grace, that live in their sinnes: Woe unto worlds of men because of sinne! for thereby they may gather, that there is no cure done to their natures, that they are not at all justified before God, that they have no part with Christ, and that all they doe is still impure, *Math. 7. 18. Titus 1. 15.* Yea, and that the wages of their sinnes will be death, and that in the state they are in, they cannot bee saved, *Rom. 6. 23. Iohn 3. 5.* and in the meane time, what know they how soone the whirle-winde of the Lord may

may fall upon the wicked? Jer. 23. 19. Behold, the tempest of the Lord, goeth forth in his wrath and a violent whirle-winde shall fall downe upon the head of the wicked.

And for all the things they have done in the flesh, they must come to judgement, and the rather because they have not taken warning, Act. 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man, whom hee hath appointed, &c.

Object. But some one may say, What tell ye us of these terrible things? wee have no reason to thinke of our selves, that wee are unsanctified, how can wee or you tell, who are not sanctified?

Sol. It is easie to tell in the negative, who are not sanctified, you may know it of wicked men

1. Because they are asleepe and

and dead in sinne, and have not any true feeling of the hatefulnesse, of their many finnes, *Ephe.*

2.1. And you hath hee quickned that were dead in trespasses and finnes.

2. Because sinne raignes in them, it hath an unlimited power in them, *Rom. 6. 12.* Let not sinne raigne therefore in your mortall body, that yee should obey it in the lusts thereof.

3. Because they sinne by covenant, they hire themselves; their purpose is with their whole hearts to commit and continue in sinne, they obey as servants, *Rom. 6. 16.* Know yee not, that to whomsoever yee give your selves, as servants to obey, his servants yee are, to whom yee obey, whether it bee of sinne unto death, or of obedience unto righteousness.

4. Because they are silent from prayer, and confession of sinne, *Psalm 32. 3, 5.*

5. Be

5. Because they have no savour of the things of the Spirit, but altogether savour fleshly things, *Rom. 8. 5.* For they that are after the flesh, savour the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6. Because they never had any marriage affections to *Iesus Christ*, *Rom. 7. 4.*

7. Lastly, a wicked man finds in himselfe, not onely an impotency, but an impossibility to be subject to the Law of God. Hee resolves, that hee cannot possibly yeeld to the directions of the Word, nor will not : whereas a godly minde loves the Law, desires to obey, endeavours it, subjects himselfe to it, though hee faile many ways.

Fourthly, and lastly, the godly may bee comforted in the observation of this worke of the Spirit of grace, that is, in *Iesus Christ*, which kills sinne in them.

them, and hath made them alive from the dead.

Objection. But some weak Christians might say, There is much comfort in this doctrine, of the healing of their natures, saue that the imperfection of their Sanctification is a continuall discomfort.

Solution. Christians may and ought to comfort themselves against the imperfection of their Sanctification many wayes, and so if they looke

1 Vpon the Spirit of God in their hearts, and so two things may relieue them; first, the assistance of the Spirit, which will helpe their infirmities, *Rom. 8. 26.* And then if they consider the very Fountaine of all good actions and euery good gift to be the same spirit of God, they must needs conclude, it is some diuine thing which is wrought in them, in as much as it flowes from the holy Ghost; howsoeuer it be

Comfort against infirmities.

imperfect through the corruption of their hearts.

2 Vpon *Iesus Christ*; and so if they behold,

1 His *intercession*, and that likewise hath a double comfort in it: for first *Christ* made intercession for us, when he prayed for our *Sanctification*, it should much comfort us to remember, that our *Sanctificatiō* was one of the things *Christ* prayed for, *Iohn* 17. 17. Secondly, *Christ* in his intercession in Heauen, couers all the imperfections of the godly, and is their *advocate* before the Father, 1 *Iohn* 2. 1. *Rom* 8. 34.

2 His Death and Resurrection, from whence flowes a vertue continually, which is of singular power, to make our sins still die in us, and quicken us to newnes of life, *Rom* 6. 4. For this cause did *Christ* sanctifie himselfe, that he might sanctifie his members by the influence comes from him, as from their head, *Iohn* 17. 17.

3 Vpon

8. 3. Upon the hope of perfect holines: for the time will come, when they shall be without spot or wrinkle, *Ephes. 5. 26*. The merit of their perfect holinesse is found in the price payed by *Iesus Christ*, *Hebr. 10. 14*. It should much solace them, that one day there shall be a perpetuall end of all sinne, and infirmities.

4 If in the meane time they looke upon the good nature of *G O D*, assuring them by his promises,

1 That they are under Grace, and not under the Law, *Romanes 6. 14*.

2 That he will not dealc with us after our sinnes, *Psal. 10. 3*.

3 That he will spare us as a man spareth his sonne, that ferueth him, *Mat. 3. 17*.

4 That he will accept of the will and desire for the deed, *2 Corinthians 8. 11*.

5 That he is slow to anger, and

ready to forgive, *Psalm* 103.8.
And mercy pleaseth him, *Mi-*
cab 7.8.

6 That he will passe by our
infirmities, and meere frailties,
and not take notice of them, *Mi-*
cab 7.18.

CHAP. XXVII.

Of the Resurrection.

Iohn 5.28,29,

*Marvell not at this: for the
houre shall come, in the which all
that are in the granes, shall heare
his voice,*

*And they shall come forth that
haue done good, unto the Resur-
rection of life; but they that haue
done euill, unto the Resurrection
of condemnation.*

Hitherto of the Principles
that concerne the third e-
state of man.

The

The fourth estate of man is, the estate of glory; and in this, we are to consider the three degrees of it:

1 The Resurrection of the bodie.

2 The last Iudgement.

3 The glory of Heauen.

The Principles concerning the Resurrection are these:

First, the bodies of the dead men shall rise out of the dust of the earth, and their owne soules shall enter into them againe, Job 19.

25, 26. For I am sure that my Redeemer liueth, and he shall stand the last on the earth,

And though after my skinne, wormes destroy this body, yet shall I see God in my flesh.

Esay 26. 19. Thy dead men shall liue; euen with my body shall they arise: Awake and sing, yee that dwell in the dust: for thy dew is as the dew of the herbes, and the Earth shall cast out the dead, &c.

R;

Iohn

John 5. 28. Murrell not at this, for the houre shall come, in the which all that are in the graves, shall heare his voice.

1 Cor. 15. 16. For if the dead be not raised, then is Christ not raised, &c. in the whole Chapter.

2.

Secondly, that the bodies of all men shall be raised, John 5. 28. Small and great; the Earth, Sea, Fire, Beasts, Fowles, Ayre, &c. shall deliver up their dead, Revel. 20. 12, 13. And I saw the dead both great and small, stand before G O D, and the Bookes were opened, and another Booke was opened, which is the booke of Life, and the dead were iudged, of those things which were written in the Bookes, according to their workes.

And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead which were in them, and they were iudged every man according

according to their works. Iust and Vniust shall rise, *Acts 24. 15.* And haue hope toward *GOD*, that the resurrection of the dead, which they themselves looke for also, shall be both of iust, and vniust. Though the vniust shall not rise in the same manner, nor by the same power, that is, by the vertue of *Christs* Resurrection, *Dan. 12. 2.* And many of them that sleepe in the dust of the earth, shall awake; some to everlasting life, and some to shame and perpetuall contempt.

Quest. It may be objected, that *Daniel* saith, many shall rise, not all.

Ans. Hee may speake so, because wee shall not all die; but those that are aliue at *Christs* comming, shall be changed in stead of death and Resurrection, *1 Thessalo. 4. 15.* For this say we unto you by the Word of the Lord, that we which liue, and are remayning in the comming of
 R 4 the

the Lord, shall not prevent them which sleepe, &c. 1 Corinthians 15.53.

Thirdly, that the same bodies which men carry about with them in this World, shall rise againe, Iob 9.26,27. And though after my skinne wormes destroy this body, yet I shall see God in my flesh.

Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.

Psalm.34.20. He keepeth all his bones, not one of them is broken.

This very corruptible must put on incorruption, 1 Corinth. 15.53. For this corruptible must put on incorruption, and this mortall must put on immortallitie, &c.

The Reasons are, 1. because euery man shall receiue in his bodie, what he hath done, either good or euill. 2 Cor.5.10. For we must all appeare before the
Iudge.

Judgement Seat of Christ, that every man may receive the things which are done in his body according to that he hath done, whether good or evil.

2 Because else it were absurd, that any other body should be crowned but that which suffered; or punished, but that which sinned.

Fourthly, that this Resurrection shall be at the end of the World, even the last day of the World, *John 6. 44. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last Day.*

And therefore we must distinguish betweene particular Resurrection and the generall or *Uniuersall*, Particular Resurrections haue beene past in some cases miraculously, as at the time of *Christs* death: but the *Principle* speaker of the *uniuersall* Resurrection.

The Use may be for

Information.

Instruction.

Consolation.

Terrour.

First for information, and so we should strive to inform our selves in three things :

1 The certainty of it, that it shall surely be.

2 The manner of it, since it must needs be.

3 The glory of the life in Christ, that can effect this.

For the first, we may finde many wayes to affect our hearts with a full assurance, that our dead bodies shall rise againe: many things tend hereunto, some probable, some infallible, some shew it, that it may be, others that it shall be.

That it is not impossible, other workes in nature shew : as first, the *Phoenix*, a Bird in *Araby*, of which it is written, that waxing old, with the sticks of

Frank-

Frankincense and Cassia, with which shee filled her Nest, shee makes a fire, and being put in the fire, & burned to ashes, by and by after, the dew of heaven lights upon her, she comes forth alive.

Secondly, we know that many little Birds, which for the Winter time lie out of the way in deepe marshes, or such like places, yet in spring time come out alive againe.

Thirdly, wee see that Trees, and Plants in Winter loose all the ornaments, and being dead to see to, yet revieve againe.

Fourthly, thus doth the seed also which the Husband-man throwes on the ground, 1 Cor. 15 36. *O foole, that which thou sowest is not quickned except it dye.*

Fifthly, and lastly, night and day, sleepe and waking, shewes us thus much: the day dyes into the night, and yet revives to the World with all his glory.

Yea, in man himselfe there
are

are grounds of singular probability: For

First, his deliuerance from dangers and distresses, are (as it were) lesser Resurrections, and the tearme is given to it. The House in which the *Jewes* were Captiues, were as so many Graues; and their Returne, as a Rising from the dead, *Ezech. 37. 2. 2 Cor. 12. 10.*

Secondly, he hath had an experience of the first Resurrection in his soule already, and how can he doubt the rising of his body? *Rom. 6. Iohn 5. 25, 28. Revel. 20. 6.*

Thirdly, diuers particular men haue appeared raised from the dead; as *Lazarus, Iohn 11. 43.* the Saints that appeared out of the graues after *Christs* death, *Matth. 27. 52, 53.*

Fourthly God shewed this in a Vision to *Ezechiel*, when he saw a field full of dry bones receiving at GODS commandment

ment flesh, and nerues, and life,
Ezech. 37.

But wee haue more then probabilities, we haue certaine arguments for it, as

First, the Word of God assuring it *1 Thes. 4. 15.* as was proued before, to whom all things are possible, *Luke 1. 37.* For with God shall nothing bee impossible, *Luke 18. 27.* The things which are impossible with men, are possible with God, *Romanes 4. 21.*

Secondly, the Sonne of God vndertaking to effect it, *John 6. 39.* And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day, &c.

Thirdly, the resurrection of Christ to assure it, who rose as our surety, *1 Thes. 4. 14.*

Fourthly, the Sacrament of Baptisme scaleth both the resurrection of soule and body.

Fifthly, and lastly, the Apostle
 prooues

prooves at large the necessity of the resurrection, by many arguments: shewing in effect, that all religion is over-turned, if the resurrection be not beleevued, 1 *Corinth. 15. 12.*

Thus that it shall be: How it shall be, followes.

The manner of the resurrection will be thus:

First when the last day of the World is come, *Christ* on a sudden, in the same visible forme he went to Heaven, will come in the clouds with his *Angels*, and thousands of the soules of his Saints, *Iude 14. 1 Thes. 4. 15.*

Secondly, the trumpet of God shall then sound, the voice of the *Archangel* shall then be heard: *Christ* shall command, exhort, and call upon the dead to rise and come away to iudgment, 1 *Thes. 4. 16, 17.* so as the very dead shall heare this shout and voice of *Christ*, *Iob. 5. 29. Mat. 24. 31.*

Thirdly, immediately the
spirit

The man-
ner of the
resurrecti-
on.

What
these things
mean is
knowne.

Spirit of *Christ* will bring the
soules of all the godly, and they
shall enter into their bodies; and
then they that haue slept in the
dust of the earth, shall be rayled
to life.

Fourthly, the bodies of the
wicked shall then be rayled also
by the power of God, by a way
unknowne.

Fifthly, men, that shall the
be alive, shall haue a change on
a sudden in stead of death, and
resurrection, *1 Cor. 15. 1 Thes.*
4. 15, 16.

Sixthly, the *Angels* shall then
gather the *Elect*, and chafe in
the *Reprobates* from the foure
windes of heauen, and present
them before *Christ*, *Matth. 24. 31*
Thus of the manner.

Thirdly, this may informe us
concerning the glorious life
of the Sonne of GOD, who
doth not onely liue himselve;
but gines life to millions of
men by his Spirit, *John 5. 21.*
and

and raised dead bodies so miraculously.

Thus of the Uses for Information.

From the Doctrine of the Resurrection wee should learne divers things.

First, it should teach us not to mourne immoderately for the dead, since that *Christ* comes againe, he will bring them with him; and the Earth and Seas shall make a true account of their dead in the day of *Christ* 1 *Thes.*

4. 13, 14.

Secondly, it should teach us to haue the very body in honour, and not to transgresse against it seeing it is redeemed by *Christ*, and shall be raised to immortality at the last day.

Now men sin against the body:

1 When (according to the traditions of men, and through will-worship) they with-hold from the body due sustenance, *Colossians* 3.23.

2 When

2 When men pollute their bodies, that should be prepared to immortality, with filthinesse, such as is whordome, drunkennesse, Sodomitie, and such like abominations, 1 Cor. 6. 13. 14.

3 When the bodies of the Saints are not carefully and with meete honour buried, or their burying places unciuilly disregarded.

Thirdly, the consideration of this great worke of the Resurrection of mens bodies, should teach us to trust God in lesser matters, and beleue his promise through there be neuer so great unlikelihood of the accomplishment, in respect of outward meanes and appearance, Romanes 4 17, 18.

Fourthly, we should especially be carefull to get the assurance, that our bodies shall haue a glorious Resurrection, Acts, 24 15. And that wee may be assured:

I We

1 We must pray God to giue us his holy Spirit, as the pledge of it. For then if the Spirit of Christ be in us, the same spirit that rayed Christ, will raise up our naturall bodies at the last day, *Rom. 8. 11.*

2 We must be sure of the first resurrection, that the body be dead in respect of sinne, and the soule raised up to a liuely care of newnesse of life: they that haue their part in the first resurrection, shall neuer taste of the second death, *Rom. 6. Revel. 20. 6.*

3 In particular, we must be sure to get faith in *Iesus Christ*, who is the resurrection, and the life, and in whom whosoever beleueth, hee shall not dye for euer, *Iohn 11. 25.*

Fifthly, wee should resolue to liue, like such as beleue a glorious *Resurrection*; and to this end,

1 Wee should be stedfast and unmoueable in all conditions

the first in
soule.

tions of life, *1 Corinth. 15. 58*

2 We should live, as men devoted wholly to the service of *Iesus Christ*, whose we are both in life and death, *Rom. 14. 7, 8.*

3 Wee should strive to abound in the worke of the Lord, *1 Cor. 15. 58.* rousing up our selves to the care of well-doing, *1 Cor. 15. 34.* studying to keepe a conscience voyde of offence towards *G O D* and man, *Acts 24. 16.*

4 Our mindes should runne on that time, and our conuersation should be in Heauen, *Phil. 3. 20.*

Thus much of the Vses for Instruction.

Thirdly, the doctrine of the Resurrection hath singular comfort in it, and *Christians* are charged to comfort themselves, and one another, with these things, *1 Thes. 4. 18.* and *Dauid* did reioyce, and was glad at heart for this reason, *Psalm. 76. 9.*

For

For that is the time of the refreshing of all Christians, *Acts 3.19.* And so the godly haue beene wont to comfort themselves against diuers maladies; as

1 Against the paines and tortures of the body; so did *Iob*, *Iob 19.25, 26, 27.* For I am sure that my redeemer liueth, and hee shall stand the last on Earth.

And though after my skinne, Wormes destroy this body; yet shall I see God in my flesh.

Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me.

And so did the godly mentioned, *Hebr. 11.35.* The Women receiued their dead raised to life; oth^r also were racked, and would not be deliuered, that they might receiue a better resurrection.

2 Against the troubles and generall miseries of this life; and so Gods people are comforted,

Daniel 12.1,2. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people; and there shall be a time of trouble, such as was never since there began to be a Nation, unto the same time: and at that time, thy people shall be delivered, every one that shall bee found written in the Booke.

And many of them that sleepe in the dust of the Earth, shall awake some to everlasting life, and some to shame and perpetuall contempt.

Isaiah 26.19. Thy dead men shall live; even with my body shall they rise: Awake, and sing, ye that dwell in dust; for thy dew is as the dew of hearbes, and the earth shall cast out the dead.

3. Against death it selfe; and so the Apostle triumphs, 1 Cor. 15.55,56,57. O Death, where is thy sting! O Grave, where is thy victorie?

The

The sting of death is sinne : and the strength of sinne is the Law.

But thanks be unto God, which hath given us victory through our Lord Iesus Christ.

Obiect. Now if any aske, What in the Doctrine of the resurrection should comfort us in those cases?

Solut. I answer : The consideration of the marvellous glory of our bodies, in which they should rise, should fill us with sweet refreshings, Phil. 3.21. Who shall change our vile bodies, that is may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himselfe. For sixe things shall befall our bodies at that day.

1 **Immortality** : so as they can neuer die againe, 1 Cor. 15.42, 43.44.53.

2 **Incorruptibility** : they shall neuer be inclined to putrefaction, or any corruption.

3 *Spiritualnesse*: our bodies, shall be raised spirituall bodies, they shall bee like Spirits, as it were, and that in diuers respects: First, because they shall be possessed fully by the spirit of God, so as they shall be both gouerned by the Spirit and be subiect to the Spirit wholly. Secondly, because they shall liue as the *Angels* in heauen doe, without Meate or Rayment, or any other bodily helpes or sustenance: Thirdly, Because they shall be for nimblenesse, as it were *spirits*; they shall be able with incredible swiftnesse, to passe into all the parts of the World, Earth, or Ayre, &c. for they shall meete *Christ* in the ayre, 1 Thes. 4. 17.

4 *Power*: for of bodies full of weakenesse, and subiect to many calamities and distresses, and paines, they shall be raised in power, that is, strong, able and *impassible*.

5. *Per-*

5 *Perfection*: for they that be freed from deformity, unhandfomnesse, maimes, lamenesse, &c. and become most faire and comely; neither infancy, nor old age hindring them but shall appeare in full age and beauty.

6 *Shining and splendour*, as the *Sunne* or *starres* in the *Firmament*: the body being clothed with a *celestiall glory*, and *diuine delight*, 1 *Corinth.* 15. 40. *Daniel* 12. 3. And they that be wise, shall shine as the brightnesse of the firmament; and they that turne many to righteousness, shall shine as the *Starres* for ever and ever.

Matth. 13. 43. Then shall the iust men shine as the *Sunne* in the *Kingdome* of their *Father*: Hee that hath eares to heare, let him heare, &c.

And as we may comfort our selues by the meditation of these distinct glories in our bodies then,

then, so it may adde unto our comfort, and the establishment of it, if we consider three things more; *to wit*, first, the certainty of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, we should not doubt of it, because we are borne againe to this hope, we are children of the resurrection now, and so called, *Luke 20.36.* And besides, *Christ* hath a charge to loose nothing; no, not of the bodies of the Saints, *John 6.39.* And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

And he came to this end, to dissolue the workes of the Diuell, which is sinne, and death by sinne, *1 John 3.8.* *Christ* also is the first fruit of the dead, *1 Corinth. 15. 20.* And further

wee haue felt of the power of *Christ*, in raising our soules already, hee that by his Word made all things, can by the same voice bring backe our bodies againe.

Obiect. That the bodies resolved to dust and ashes, should rise, is against common sense and reason.

Solut. It is aboue reason, but not against it. Can men of ashes make glasse, and cannot God of dust make againe the body?

Obiection But the bodies dead are often mingled with the bodies of beasts, or other creatures.

Solut. The Goldsmith by his art can seuer mettals, and extract one mettall out of another, and cannot God distinguish these dusts, &c.

Obiect. Flesh and bloud cannot come into the Kingdome of heauen, 1 *Cor.* 15. 50.

Solut

Solut. By flesh and bloud is not meant the body simply, but as it is clothed with sinne and infirmity, which shall be done away in the resurrection.

Obiect. The condition of man and beast is one, *Eccel. 3:19*. For the condition of the children of men, and the condition of beasts are even as one condition unto them: As the one dyeth, so dyeth the other for they have all one breath; and there is no excellency of man above the beasts; for all is vanity.

Sol. First they are like in dying, not in the state after death. Secondly, it may bee said, those words are the objection of the *Epicure*, not the opinion of *Salomon*.

Secondly, it may adde to our comfort, that the *Lord* is at hand, *Philip. 4. 5.* and that it is but a little season thitherto, *Revel. 6.*

II.

Thirdly, the present condition of our bodies, even in the

grave should comfort: us: for,

1 The covenant of God is of force euen with them, as they lye in the dust of the Earth, *Matth. 22. 31, 32.*

2 The Union with *CHRIST* holds still. *Col. 1. 18.*

3 They are not dead but asleepe *Iesus, 1 Thes. 4. 13.*

Fourthly, Woe unto wicked men, euen because of the resurrection: they shall sleepe for a while in their bodies, but when they wake, they must be had away to execution. They that haue done euill shall rise vnto shame, and contempt, and condemnation, their bodies shall rise in dishonour, deformity, passible, tormented with eternall and unutterable tortures, liuing in darknesse and without light, (liuing, I say for euer, onely to feele the paines of eternall dying) shut up in prison, and denied the comfort of the meanest creatures; it were well
for

for them, if they did neuer rise,
*Reuelat. 20. 14, 15, Daniel 12. 2,
Iohn. 5. 29.*

CHAP. XXVII.

Of the last Iudgement.

2 Cor. 5. 10.

*For we must all appeare before
the iudgement seat of Christ,
that euery man may receiue
the things which are done in
his body, according to that he
hath done, whether it be good
or euill.*

Hitherto of the Resurrection,
the last Iudgement followes.

The Principles concerning the
last Iudgement, are these :

First, that there shall be a ge
nerall Iudgement, *Iude 14. 18.*

And Enoch also, the seventh
from Adam, prophesied of such,

S 3

saying,

saying, Behold, the Lord commeth with thousands of Saints.

To giue iudgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they haue ungodlily committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

Psalme 9. 8. For hee shall iudge the world in righteousness, and shall iudge the people with equitie.

Psal. 50. 1. The God of Gods, euen the Lord hath spoken, and called the earth from the rising up of the Sunne, unto the going downe thereof, &c.

Heb. 9. 27. And as it is appointed unto men, that they shall once dye, and after that commeth the iudgement.

Dan. 7. 9, 10. I beheld, till the thrones were set up, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll

wolth: his throne was like the fierie flame, and his wheelles as burning fire.

A fierce streame issued and came forth from before him, thousand thousands ministred unto him, and ten thousand thousands stood before him: the Iudgement was set, and the Bookes opened.

Secondly, that Christ shall be the Iudge, and that in the humane nature, Act. 10. 42. And he commanded us to preach unto the people, and to testifie that it is he that is ordained of God a Iudge of quicke and dead.

Acts 17. 31. Because he hath appointed a day, in the which he will iudge the World in righteousness by that Man, whom he hath appointed, whereof he hath given an assurance to all men, in that he raysed him from the dead.

2 Timoth. 4. 1. I charge thee therefore before God, and before the Lord Iesus Christ, which shall

iudge the quicke and dead at his appearing, and in his Kingdome.

John 5. 22. For the Father
49:27 iudgeth no man, but hath committed all Iudgement unto the Sonne.

Obiect. The Apostles shall iudge the twelue Tribes, Mar. 19. 28.

Solut. 1 The Apostles iudge the twelue Tribes by their faith and doctrine, the example whereof, shall take away all excuse from the *Israelites*.

2 They shall be as *Iustices* of Peace on the Bench, and consent to *Christs* Iudgement.

Obiect. The Saints shall iudge the World, 1 Cor. 6. 2.

Sol. As assessors with *Christ*, bearing witness to it, approving it, and assenting to it, as the *Apostles* before.

2 As they are members of *Christ* the Iudge.

3 As their example shall be allcaded to condemne the wicked,

Ob.

Ob. But the Father and holy Ghost iudge too.

Sol. The Father doth iudge by the Sonne, as by his representative Wisdome, *Iohn 5.22.* For the Father iudgeth no man, but hath committed all iudgement to the Sonne.

Dan. 7.13.14. As I beheld in visions by night, Behold, one like the Sonne of Man came in the Cloudes of Heauen, and approached unto the Ancient of dayes, and they brought him before him;

14 And he gaue him Dominion, and honour, and a Kingdome, that all People, Nations &c. Or thus: the authoritie of iudging is common to the three persons, but the execution onely proper to the Sonne.

Thirdly, all men shall be iudged at that day: Iust and un-
iust, quicke and dead: small and great, *Iude 15.* To giue iudgement against all men, and to re-

6.

buke all the ungodly among them.

Rom. 14. 9. For Christ therefore dyed, and rose againe, and reuiued, that he might be Lord both of the dead and the quicke, &c.

2 Cor. 5. 10. For we must all appeare before the Iudgement-seate of Iesus Christ. &c.

Rom. 14. 10. We shall all appeare before the Iudgement-seate of Iesus Christ.

Psalme 9. 8. For he shall iudge the World.

Ob. All men are beleeuers, or unbelleeuers; now the beleeuers shall not come unto iudgement: as appeares Ioh. 5. 24. Verily, verily I say unto you, he that heareth my Word, and beleeueth in him that sent me: hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. And the unbelleeuer is condemned already, Iohn 3. 18. He that beleeueth not, is condemned already.

Solu.

Solution. The beleeuers shall not come into the iudgement of condemnation, and the unbeleuer is condemned already in effect and substance: First, in the counsell of God: Secondly, in the Word of God: Thirdly, in his owne conscience, but yet the manifestation and finishing of this iudgement remaines unto the last day.

Fourthly, all the secret things of mens natures or workes shall be brought to light, *Luke 8.17.* For nothing is secret, that shall not be euident, neither any thing hid, that shall not be knowne and come to light.

1. Cor. 4. 5. Therefore iudge nothing before the time, untill the LORD come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest.

Rom. 2. 16. At that day God shall iudge the secrets of men by Iesus Christ. And therefore called

led a day of reuelation or declaration, *Rom. 2.5.*

Fifthly, it shall be at the last day, but the precise day and houre is not knowne to any men or angels; the prooffe for the like Principle concerning the resurrection, serues for this place, *Mat 24.36.*

6.

Sixthly, the iudgement shall be most iust and righteous, and all shall confesse it, *Rom. 14. 10.*

But why dost thou iudge thy brother? or why dost thou despise thy brother? for we shall all appeare before the Iudgement-seat of Christ.

2 Tim. 4.8. For henceforth is laid up for me a Crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day, and not to me onely, but unto all them also which loue his appearing, &c.

Rom. 2.5. But thou after thine hardnesse, and heart that cannot repent, heapest up to thy selfe, wrath against

against the day of wrath, and of the declaration of the iust iudgement of God.

- Psal. 9.8. For he shall iudge the World with righteousness, and shall iudge the people with equitie.

Seuenthly, the iudgement shall be according to mens workes, 2 Cor. 5. 10. Every man shall receive the things which are done in his body, according to that he hath done, whether it be good or evil.

- Rom. 2. 6. Who will reward every Man according to his workes.

Objection. 1. We are iustified by Faith alone without Workes.

Solution 1. Workes are inquired after in the last iudgement, as the signes of Faith, and unbeliefe.

Solution 2. We are iustified by Faith onely, but shall be iudged by Faith and Workes both

both together. For that iudgement doth not serue to make men iust, that are uniuſt, but on-ly to manifeſt them to be ſo indeed, which are ſo in this life, being truly iuſtified.

The conſideration whereof ſhould ſerue for diuers uſes, and firſt for inſtruction, and ſo it ſhould teach us,

First in *generall*, ſpeedily to repent us of our ſinnes, and it ſhould ſtir uſe to all poſſible care of holy life, and to the loue of all wel-doing, by which our reckoning might then be furthered, *Acts 7.31.*

2 *Pct. 3.11.* Seeing therefore that all theſe things muſt be diſſolued, what manner of perſons ought yee to be in holy conuerſation and godlineſſe?

14 Wherefore beloved ſee-
ing you looke for ſuch things, be diligent that yee may be found of him in peace, without ſpot and blameleſſe.

Phil.

Phil. 1.10. That ye may discern things that differ one from another, that yee may be pure, and without offence, untill the day of Christ.

Titus 2.12,13. And teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly, in this present world,

Looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ.

Secondly, in particular it should teach us,

1 Not to dote upon earthly things, seeing they must all be consumed in that day, in the fire.

2 To be patient under all wrongs seeing wee are assured there shall be vengeance rendered at that day, 2 Theſſalonians 1.5,6,7. James 5.6,7. Philippians 4.5,

Thirdly,

Thirdly, to take heed of rashnesse in iudging other men: and men offend in censuring

1 When they inflict censures, and meddle ouer-busily, or curiously with them that be without, 1 *Cor.* 5. 12. *For what haue I to doe, to iudge them which are without?*

2 When men speake euill of that which is good, and call good, euill, *Esay* 5. 20. *Woe unto them that speake good of euill, and euill of good: which put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for sowre;*

3 When men iudge of things doubtfull, as the hidden things of the heart and the secret things of darknesse, 1, *Cor.* 4. 5. *Therefore iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest.* And censure things in the worse sense.

4 When

4 When men uncharitably censure others about things indifferent, Rom. 14. 3, 4. Let not him that eateth, despise him that eateth not; and let not him which eateth not, iudge him that eateth, for God hath receined him.

4 VVho art thou that condemnest another mans Seruant? He standeth or falleth to his owne Master: yea, he shall be established; for God is able to make him stand, &c.

13 Let us not therefore iudge one another any more, but use your iudgement rather in this, that no man put an occasion to fall or a stumbling blooke before his Brother.

5 VVhen men commit, what they condemne, Romanes 2. 1, 2. Therefore thou art inexcusable, O man, whomsoever thou art that iudgest? For in that thou iudgest another, thou condemnest thy selfe, for thou that iudgest, dost

doest the same things.

But we know, that the iudgement of God is according to truth, against them which commit such things. Or being guilty of greater faults, condemne others for lesser, *Marth. 7. 1, 2, 3.* Judge not that yee be not iudged.

And why seeest thou the mote that is in thy brothers eye and perceivest not the beame that is in thine owne eye, &c?

6 When men make a fault worse then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull Majesty, and Iustice; and make us afraid to offend him: and seeke by all meanes to glorifie him, whatsoever become of us and the World, *Reuelat. 14. 7.* Saying with a loud voice; Feare GOD and give glory to him: for the houre of his Iudgement is come, and worship him that made Heavens and Earth, and the Sea,

and

and the Fountaine of Waters,
&c.

Fifthly, wee should be sober, in not enquiring into things not reuealed, and looke to the mayne buisnesse as for the precise time, or place of *Iudgement*, or from whence the fire shall come that shall burne all, or what kinde of throne it shall be, or what the signe of the Sonne of man shall be, or such like; we belecue that they shall be, but ought not to enquire when, where or how they shall be.

Sixthly, chiefly this Doctrine of the last Iudgement, should compell in all of us a care, so to liue, that we may be sure to haue comfort in that day: and that we shall be sure to finde;

I If wee belecue in *Iesus Christ*, *Iohn 5.24.* Verily, verily I say unto you, He that heareth my Word, and beleueneth in him that sent mee, hath euerslasting life, and shall not come into con-

What wee must doe that wee may haue comfort at the day of Iudgement.

condemnation, but hath passed
from death unto life.

2 If we be sure to iudge
our selues here, God will not
condemne us with the VVorld.

1 Cor. 11. 31 For if we would
iudge our selues, we should not be
inaged, &c.

3 If continually we consult
with the VVord of God, to see
that our deeds be wrought in
God, Iohn 3. 19 20, 21. He that
doth truth, cometh to the light,
that his deeds might be made ma-
nifest, that they are wrought ac-
cording to God.

4 If we watch and pray al-
waies, they that pray much on
Earth, shall stand before Christ
with comfort at that day, Luke
21. 36. Watch therefore and pray
continually, that yee may be
counted worthy to escape all these
things that shall come to passe and
that ye may stand before the Sonne
of Man.

5 If we be mercifull and lo-
uing,

ming, and bountifull to the godly
in their distresses, *Matth. 25. 31.*

&c.

6 If we be sheepe; sheepe I
say:

First, for *tractablenesse*, so as
we know, heare, and be ruled
by the voice of *Christ*.

Secondly, for *sociablenesse*: a
sheepe will not be alone, nor sort
with swine.

Thirdly, for *profitablenesse*, that
we be not idle nor unfruitfull,
Matth. 25. John 10.

7 If we can get the seale of
the Spirit, as our earnest of our
finall Redemption at that day;
the witnesse of the Spirit in this
life, will make all sure against that
day, *Ephesians 1. 14.* The Spirit
of promise is the earnest of our in-
heritance, untill the Redemption
of the possession purchased unto
the praise of his glory.

Rom. 8. 15. For yee have not
received the spirit of bondage to
feare againe, but yee have recei-
ved

ned the Spirit of adoption, where-
by we cry, Abba, Father

8 If wee hold fast what wee
haue, and lose not what we haue
wrought, *Reuel. 3. 11.* Behold,
come shortly; Hold that which
thou hast, that no man take thy
Crowne.

2 John 8. Looke to your
selues, that wee lose not the
things which we haue done, but
that we may receiue a full re-
ward.

9 If wee often receiue the
Sacrament of the Lords Supper
with due preparation: for there-
in,

1 **CHRIST** doth famili-
arly conuerse with us, and is gi-
ven to our nourishment to eter-
nall life.

2 The outward Elements are
vntained pledges of the remissi-
on of all our finnes.

3 We therein remember the
death of *Christ* for us, and how
hee was iudged for our sakes,

and

and thereby haue our hearts settled against the feare of any severity from him.

4 In the right preparation for the Sacrament, wee prepare for the last Iudgement too, one worke serues to both purposes.

5 The *Sacraments* are Gods broad Scales, to assure us that wee shall speed well at that day.

Thus of the Vses for instruction.

Secondly, this doctrine of the last Iudgement hath singular *seruour* in it to all impenitent sinners, which may be considered either more generally, or more particularly.

First, in generall, it is terrible for them to heare, and know that God hath let them a day, and hath given them finall warning to repent; or else undoubtedly hee will iudge them with all severity, *Acts 17.31. Because he*

he hath appointed a day, in the which he will Iudge the World in righteousness, by that man whom he hath appointed, whereof he hath given an assurance unto all men, in that he hath raised him from the dead.

Iude 15. To give iudgement against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they haue ungodly committed, and of all their cruell speaking which wicked Sinners haue spoken against him.

Romans 2. 5. But thou after thine hardnesse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Who will reward euery man according to his workes, &c.

Secondly, in particular, this terrour is the more gricuous, if they consider either the distinct miseries shall then fall upon them

them, or the severall finnes God hath reserved to tryall and punishment at that day.

What heart can stand before the serious thoughts of these particulars?

1. They shall heare the thunder of *Christs* fearefull voyce summoning them.

2 They shall be chased in by the Angels before *Christ*, from all the foure winds of Heaven.

3 They shall be set at *Christs* left hand, as a signe of miserable disgrace, *Matth. 25. 33.*

4 A fire shall deuoure before *Christ*, and it shall be tempestuous round about him, *Psal. 50. 3. Our God shall come, and shall not keepe silence; a fire shall deuoure before him, and a mighty tempest shall be mooued round about him, &c.*

2 *Thef. 1. 8. In flaming fire rendering vengeance unto them, that doe not know God, and which*

obey not unto the Gospell of our Lord Iesus Christ.

5 They shall be euerlastingly ashamed, and before all the World, *Dan. 12. 2.* And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting Life, and some to shame and perpetuall contempt; when all their sinnes shall be discouered, and set in order before them, *Psal. 50. 21.* These things hast thou done, and I held my tongue; therefore thou thoughtest that I was like thee: but I will reprove thee, and set them in order before thee, &c.

6 They shall be sentenced to eternall condemnation, contayning in it,

1 Separation from G O D, Christ, and all the godly. Goe, yee cursed, &c. *Matthew 25. 41.* &c.

2 Paine and anguish unutterable, *Romans 2. 9.* Tribulation and anguish shall be upon
the

the soule of enery man that doth euill: of the Iew first, and also of the Grecian.

3 Fellowship with the diuell and his angels, *Matth. 25. 41.* as a little before.

Obiect. Some one might say, we hope it is not certaine, that there shall be such a day.

Sol. It is most certaine, It is appointed as certaine, as that men shall dye, *Heb. 9. 27.* And as it is appointed unto men, that they shall once dye, and after that cometh the Iudgement.

The certainty of the last Iudgement.

Acts 17. 31. Because he hath appointed a day, in the which he will iudge the world with righteousness, &c.

Besides, the terrible Plagues, which haue beene and are in the World, shew, that God is extremely wrath with sinne, and will call to Iudgement; such as the drowning of the old World, burning of Sodom, swallowing up of Corah, Dathan

and *Abiram*; the neglect of the *Gentiles*, the reiection of the *Jewes*, the punishing of *Christ*, the afflictions of the Godly, the Warrs, Pestilences, Famines, &c. that are in the World.

And they themselves may ghesse somewhat at it, by the sharpenesse of the Word, the accusing of the Conscience, the checkes of the Spirit, and the fearefull terrours of Conscience which fall upon some men.

Obiect. But God we hope will be mercifull.

Sol. It is a day of wrath, not of mercy; the date of mercy will be then out, *Romanes 2.5.* But thou, after thine hardnesse and heart which cannot repent, heapest unto thy selfe wrath against the day of Wrath, and of the declaration of the iust iudgement of God, &c.

Obiect. But GOD sayes nothing to me all this while: I escape, and am not troubled, I discern

cerne no way that God is displeased with me.

Sol. 1 Seas of wrath hang ouer thy head daily, though thou discerne them not, Iohn 3.36. *He that beleeueth in the Sonne, hath everlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Sol. 2 Many signes of Gods displeasure are upon thy soule, though thou feele them not. It is one extreame curse to bee left off unto such a spirit of slumber.

3 Though God doth not yet discoouer to thee his displeasure, yet will he awake to thy iudgement, *Psalme 50. 21. These things hast thou done, and I held my Tongue: therefore thou thoughtest that I was like thee, but I will reprove thee, and set them in order before thee.*

Object. But I may finde some

T 3

meanes

means to helpe my selfe at that day.

Sol. Riches will not auaille in the day of wrath, Iob 36. 18. For Gods wrath is, least he should take thee away in thine abundance for no multitude of gifts can deliuer thee

Verse 19. Will he regard thy riches? he regardeth not Gold, nor all men that excell in strength. And there shall be none to deliuer, Psal. 50. 22. O consider this yee that forget God; lest I tear you in pieces, and there be none that can deliuer you, &c.

Obiect. But I may then repent.

Sol. No: As death leaues thee, so shall iudgement finde thee; it is a day of the declaration of the righteous iudgement of God, Romans. 2. 5. But thou after thine hardnesse, and heart that cannot repent, heapest unto thy self wrath against the day of wrath, and of the declaration of the iust iudgement of God.

2. Corinth, 5. 10. *For we must all appeare before the Iudgement Seate of Christ, that enery man receiue the things which are done in his body, according to that he hath done, whether it be good or euill.*

Obiect. But there is a World of people in the same case.

Sol. He will iudge all the ungodly, he cares not for the multitude, Iude 15. *To giue iudgement against all men, and to rebuke all the ungodly amongst them, of all their wicked deeds, which they haue ungodlily committed, and of all their cruell speaking which wicked Sinners haue spoken against him.*

Besides, he hath plagued multitudes, as the old World, &c. and he can easily doe execution: for he comes with thousand thousands of his *Angels*, Iude 14. *And Enoch also, the seventh from Adam, prophesied of such, saying, Behold, the Lord*

commeth with thousands of his Saints.

Object. But who knowes my faults?

Sol. The hidden things of darknesse, and the secrets of mens hearts shall then be discovered, 1 Corinth. 4. 5. Therefore iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the heart manifest, and then shall every man haue prayse of God.

Obiect. But by what euidence can I be conuincd? God may forget my faults before then.

Sol. No: God hath them written in his Booke of remembrance with a Pen of Iron, and a point of Diamond, Ier. 17. 1. The sinne of Iuda is written with a Pen of Iron, and with the point of a Diamond, and grauen upon the table of your hearts, and upon the hornes of your Altars. And
cui-

evidence will be easie to be had upon the opening of those Bookes, *Reuel. 20. 12.* And I saw the dead both great and small stand before God and the Bookes were opened: and another Booke was opened, which is the Booke of Life, and the dead were iudged of those things which are written in the Bookes, according to their workes.

Besides, the Heavens will declare his righteousness, *Psal. 50. 6.* And the creatures abused by them, will give in evidence against them, *Ier. 17. 1.* And the Word that men haue heard shall iudge them. And their owne Consciences shall be dilated, and be instead of a thousand witnesses: and the Spirit of God that hath so often reproofed the world of sinne, can easily accuse them. *John 16. 8.* And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement, &c.

Obiect. I know no great fault by my selfe.

Sol. Though thou forget thy finnes; yet *Christ* will remember them, *Matth. 25*. It will not serue the turne to say, when did we so?

Obiect. But I neuer did *Christ* any great wrong.

Sol. Thou hast many wayes sinned against *Christ*, though thy carelesse heart perceiue it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, *Matth. 25*.

Obiect. But I haue done much good in the World.

Sol. If thou haue not had true Faith, and Loue and Repentance, it shall not auaille thee, *1 Cor. 13. 3*. And though I feed the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

Obiect. But we neuer had such meanes

meanes of Knowledge, as others haue had.

Sol. They that haue sinned without the Law, shall be iudged without the Law, and they that haue sinned under the Law, shall be iudged by the Law, *Romanes 2. 12.* For as many as haue sinned without the Law, shall perish also without the Law; and as many as haue sinned in the Law, shall be iudged by the Law.

Object. But it is a great while thither.

Sol. It is not: for the Lord is at hand, *1 Peter 4. 7.* Now the end of all things is at hand; be you therefore sober, and watching in prayer.

James 5. 8. Be yee also patient therefore and settle your hearts; for the coming of the Lord draweth neere.

Besides, the signes of the last Iudgement, are the most of them accomplished already; *Antichrist*

is reuealed, and almost pulled downe, 2 *Theſſaloni.* 2. 1. *Iohn* 2. 18. The World hath beene full of ſpirits of Deceiuers, 1. *Ti-mothy* 4. 1. The finnes of the laſt Age are euery where at the full: *Iniquitie* abounds, 2. *Thimo-ry* 3. 1. *Matthew* 24. 12. The powers of Heauen are ſhaken, which appeares by the often *E-clipses* of *Sunne* and *Moone*; and by the uncertainty of the Seasons both in Summer and Winter, *Matthew* 4. 29. The Sea roares, and is outrageous; men are ſecure now, as in the daies of *Noah*, *Matth.* 24. 37.

3 Were it that it were further off; yet the day of death, which is the day of thy particular Iudgement, is not farre off.

Obiect. But yet ſure there will be ſome kind of warning.

Sol. No: he will come ſuddenly, as the *Thiefe* in the night, 1 *Theſſal.* 5. 2, 3. For yee your ſelues

selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

For when they shall say, Peace and safety, then shall come vpon them sudden destruction as the trauell vpon a woman with child and they shall not escape.

Matth. 24. 39. And knew nothing till the flood came and tooke them all away; so shall also the comming of the Sonne of Man be.

And the rather should men be affected with the terrour of this day, and be thereby perswaded to repentance :

1. Because God will be Iudge himselfe, *Psal. 50. 6.* and therefore, there can be no appeale he being supreme Iudge.

2. Because it is a finall sentence, there will be no time of respite or change, or reuocation.

3. Because they shall be iudged by him, whom they haue so much despised and wronged,
Reuel.

Reuel. 1.7,8. Behold, he cometh in the Cloudes, and euery eye shall see him; yea, euen they which pierced him through, and all kindreds of the earth shall waile before him.

4 Because Gods proceedings shall be all cleared, and euery Tongue shall confesse, that God hath done nothing but *Iustice*, *Rom.2.5. It is a day of the declaration of the iust iudgements of God: and Rom.14.11.*

And this *iustice* will the more appeare,

1 By the equity of Gods dealing: they haue had their dayes of sinne, and therefore reason he should haue his day of wrath, *Rom.2.5.*

2 By the consideration of his patience, what a wonderfull while hath God deferred this last iudgement, *2 Peter 3.9. The Lord is not slacke concerning his promise, as some men count slackenſſe, but is patient toward*

us, and would haue no man to per-
ish, but would all men to come to
repentance.

Rom. 2. 4. Or despisest thou
the riches of his bountifullnesse
and patience, and long-suffering,
not knowing that the bountiful-
nesse of God leadeth thee to repen-
tance, &c?

3 God will then discover
a World of offences in euery
wicked man, that are not now
knowne.

4 God will then unfold the
secrets of his Counsell, and bring
forth exquisit reasons of his pro-
ceedings, which are now like a
great deepe unto us, Rom. 11. 33.
O the deepenesse of the riches both
of the wisdom and knowledge of
God! how unsearchable are his
iudgements, and his wayes past
finding out! &c.

And as the doctrine is terri-
ble, in respect of the parts of
their miserie, and in respect of
the taking off of all obiections:

so

so is it, because the particular sinners are particularly mentioned in Scripture, that shall be sure to speede ill at that day: for *Christ* with terror will then iudge.

1 The man of sinne, who shall be sure to be consumed with the breath of his mouth, though he Lord it for a time over all that is called *God*, 2 *Thef.* 2. 8.

2 All that worship the Beast, and receiue his marke, shall be cast into the Lake that burnes with fire and brimstone, *Reuel.* 19. 20 and 14. 9. 10.

3 All Atheisticall mockers of Religion, and the comming of *Christ*, 2 *Pet.* 3. 3.

4 All false teachers, which bring in damnable heresies, 2. *Pet.* 2. 1.

5 All *Apostates*, that sin willingly after they haue receiued this truth, *Hebr.* 10. 26. For if we sinne willingly, after that we haue receined the knowledge of the

the truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of Iudgement, and violent fire, which shall denoure the aduersaries, &c.

6 All Goats, that, is, unruly Christians, that will not be kept within the bounds of Christs gouernment, *Matth. 25. 32.*

7 All Hypocrites shall then be unmasked, *Luk. 12. 1, 2. | Psal. 50. 17.* Take heede to your selues of the leuen of the Pharisies, which is hypocrisie.

2 For there is nothing couered, that shall not be reuealed, neither hidde, that shall not be knowne.

8. All Railers shall receiue the punishment of their ungodly words, *Psalm 50. 19. Jude 15.* To giue Iudgement against all men, and to rebuke all the ungodly among them of all their wicked deeds; which they haue ungoddily committed, and of all their

their cruell speaking, which wicked sinners haue spoken against him, &c.

9 All censorious and master-like men, that iudge other men in what they are guilty themselves, *Romanes 2.1.* Therefore thou art inexcusable, O Man, whosoener thou art, that iudgest: for in that that thou iudgest another, thou condemnest thy selfe, for thou that iudgest, doest the same things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same that thou shalt escape the iudgement of God? &c.

Iam. 3.1, &c. My brethren, be not many masters, knowing that we shall receiue the greater condemnation &c.

10 All mercilesse and couetous rich men, *James 5.1.* Goe to now yee rich men, weepe and howle for your miseries that shall come upon you.

2 Your Riches are corrupt and your garments are moth-eaten.

4 Your Gold and Silver is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire, yee haue heaped up treasures for the last dayes.

5 Yee haue lived in pleasure on the earth, and in wantonnesse; yee haue nourished your hearts as in a day of slaughter.

Matth. 25. 14. Then shall he say unto them on the left hand, Depart from me, yee cursed, into euerlasting fire, which is prepared for the Diuel and his Angels.

42 For I was an hungered, and yee gaue me no meate; I thirsted, and yee gaue me no drinke, &c.

James 2. 13. For there shall be iudgement mercilesse, to him that sheweth no mercy.

11 All whoremongers and Adulterers, Heb. 13. 4. Marriage

riage is honorable among all, and the bed undefiled: but Whoremongers and Adulterers God will iudge, &c.

12 All drunkards and Epicures, Luk. 21. 34. Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkenesse, and cares of this life, and least that day come upon you at unawares.

13. All deceitfull persons with their scant measures, and false weights, Mich. 6. 10, 11. Are yet the treasures of wickednesse, in the house of the wicked and the scant measure that is abominable?

Shall I iustifie the wicked balances, and the bagge of deceitfull weights?

14 All lyers, and all that loue lyes, Revelation 21. 8. But the fearfull, and unbeleeuing, and the abominable, and Murders, and Whoremongers, and Sorcerers, and Idolaters, and all lyers,

lyers shall haue their part in the Lake which burneth with fire and brimstone, which is the second death.

Reuel. 22. 15. For without shall be dogs, and enchanter's and whore-mongers, and murderers, and idolaters, and whosoever loueth or maketh lies, &c.

15. Lastly, all that disobey the Gospell, 2 Thessalonians 1: 8. In flaming fire, rendering vengeance unto them that doe not know G O D, and which obey not the Gospell of our Lord Iesus Christ.

And thus for terrour.

Lastly, the Doctrine of the last iudgement should be exceeding comfortable to all the godly, and that in many respects.

First if they shall consider who shall be their Iudge euen hee that is their brother, husband, aduocate, head and redeemer: he that was Iudged for their

Comforts
to the
godly.

their sakes ; and therefore they need to feare no hard sentence from him.

Secondly, if they consider the present assurance of hope.

For first, hath not *Christ* giuen them many promises, that it shall goe well with them at that day ?

2 Hath not *Christ* iustified them already, and absolved them from all their finnes? *Romanes* 3. 24, 25.

3 Haue they not receiued the earnest of the *Spirit*, and the seale of the *Sacraments* ? 2 *Cor.* I. 21, 22. 2 *Cor.* 5. 5.

4 Haue they not iudged themselves, and therefore are they not free from condemnation with the world ? 1 *Corinth.* II. 31, 32.

5 They haue beene iudged already, the afflictions of this life will be accounted sufficient unto them, 1 *Peter* 4. 17.

They may trust their soules

to God: and that God, that hath begun his good worke in them, will performe it till the day of *Christ*, *Philippians* 1.5, 6. 1 *Cor.* 1.8.

Thirdly, if they consider the benefits they shall attaine unto at that day: for *Christ* will be made marveillous in all them that belecue. 2 *Theffalo*, 2.10. They shall haue honour, and prayse; their innocency shall be cleared, and their miseries and sinnes ended. And when *Christ* shall appeare, then shall we also appeare with him in glory, *Col.* 3.4.

Fourthly, if we consider the circumstances of the *Iudgement*, as

First, the neerenesse of the time should make them hold up their head, *Matthew* 24. 32, 33.

Phil. 4.5. *Let your patient minde be knowne unto all men, the Lord is at hand.*

Iam.

Iam. 5. 8. *Be yee also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.*

2 The greatnesse of the assembly, before whom they shall be so much graced by *Christ* they shall be honored before all men, and Angels.

3 The condition of the sentence; it shall be a finall sentence, neuer to be reuoked, but acknowledged to all eternity.

4 And besides, they shall haue this fauour, that nothing shall be remembered but goodnesse in good men: their sinnes shall not bee mentioned unto them
Matth. 25.

CHAP.

CHAP. XXVIII.

Of the glory of heauen.

I Cor. 2. 9.

But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart are, which God hath prepared for them that loue him.

Hiereto of the Principles that concerne the Resurrection, and the last Iudgement: The Principles that concerne the glory of heauen follow.

There are foure Principles concerning the glory of heauen.

The first concernes the greatness of it: It is unspeakeable, and in respect of us here on earth, incomprehensible, I Cor. 2. 9. as in the beginning.

I Iohn 3. 2. *Deerely beloved, now are we the sonnes of God, but*

yet it doth not appeare what we shall be, and we know, that when he shall appeare, we shall be like him, for we shall see him as he is.

Colos. 3. 3. 4. For we are dead, and your life is hid with Christ in God.

When Christ, which is our life, shall appeare, then shall we also appeare with him in glory.

2 Cor. 12. 4. How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

Reuelat. 2. 17. Let him that hath an eare, heare what the Spirit saith vnto the Churches: to him that overcometh, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing he that receiveth it.

Psalm. 16. 11. Thou wilt shew me the path of life, in thy presence,

is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.

Psal. 31. 19. How great is thy goodnesse, which thou hast layd up for them that feare thee, and done to them that trust in thee, euen before the sonnes of men?

The Second concernes the continuance of it, and so it is eternall: and therefore is this Life, called eternall Life, and Immortality. *Matthew 25. Verse 46.* And these shall goe into euerlasting paine, and the Righteous into life eternall.

2 *Timothie 1. 10.* But is now made manifest by the appearance of our Saviour Iesus CHRIST, who hath abolished Death, and hath brought Life and Immortality unto light through the Gospell.

1 *Peter 1. 4.* To an inheritance Immortall, and undefiled, and that fadeth not away, reserved in Heauen for you, &c.

2 Cor. 5. 1. For we know, that if our earthly house of this tabernacle be destroyed, we have a building giuen of God, that is, an house not made with hands, but eternal in the heauens.

3

The third concernes the cause of it: Heauen is the gift of God, and proceeds onely from his free grace, and not for any merit in us, Luke 21. 23. Feare not, little flocke, for it is your Fathers pleasure to giue you a Kingdom.

Titus 3. 4. But when the bountifulnesse and loue of G O D our Saviour toward Man appeared; not for our righteousness, but according to his mercy he saved us, &c.

Iohn. 3. 16. For God so loved the World; that he hath giuen his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue everlasting life.

Rom. 6. 23. For the wages of sinne

sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord, &c.

The fourth concernes the persons that shall enioy it: the Elect of GOD onely obtaine this glory, 1 Corinthians 15. 50. &c. Thus say I, Brethren, that flesh and blond cannot inherite the Kingdome of God, neither doth corruption inherit incorruption.

Reuel. 21. 27. And there shall enter into it none uncleane thing, neither whatsoever worketh abomination, or lyes, but they which are written in the Lambes Booke of life.

1 Cor. 6. 9. Know yee not that the unrighteous shall not inherite the Kingdome of God? Be yee not deceived: Neither Fornicators, nor Idolaters, nor Adulterers, nor wantons, nor Baggerers, &c.

Rom. 2. 7. That is, to them which by continuance in well-doing seeke glorie, and honour,

and immortality, eternall life.

10 But to every man that doth good, shall be glory, and honour. and peate, to the Iew first, and also to the Grecian.

The Vses follow, and are either for *Instruction*, or for *Consolation*.

First, for *Instruction*: and then the doctrine of the glory of Heauen should worke diuers impressions upon our hearts.

1 We should with all earnestnesse importune God, to enable us to behold, by the effectualnes of contemplation, the greatnesse of that felicity is provided for us in heauen: we are naturally extremely unable for the contemplation of it, we should beseech GOD, by his Spirit to force open our eyes, and make us able to stand and gaze with admiration at the glory to come, *Ephesians* 1.18,19. *Rom.* 5.2,3.

2 Our hearts should be fiered.

red with an ardency of desire,
and endeauour to praise the glo-
rious and free grace of *G O D*,
which hath without our deserts
appointed us unto such glory;
we can neuer walke worthy of
heauen, till we be fitted to a dai-
ly and affectionate prayse of
Gods loue to us therein: all
ages should stand and wonder at
such rich grace, and tender kind-
nesse of God in *Iesus Christ*,
Ephes. 1. 6. Ephes. 2. 7.

Thirdly, it should raise up in
us a wonderfull estimation of the
godly, who are therefore the
onely excellent Ones, because as
Princes of God, they are borne
heires to so great a Kingdome:
No meannesse of their outward
condition should abate of our
reuerence to *them*, that are so
rich in faith, and heyres of such
glory, *Proverbs 12. 26. James*
2. 5.

And seeing we must liue
with them for euer, we should

choſe them as the moſt happy companions of our liues heere, and receiue them, as *Chriſt* receiued us to glory, *Romanes* 15. 7. *1 John* 4. 7. 17. &c. And liue in all peace with them, *Ephesians* 4. 23. And for this reaſon, husbands ſhould make much of their godly Wiues, as *heyres with them of the ſame grace of G O D*, *1 Peter* 3. 8. And Maſters ſhould uſe with all reſpect, their Religious ſeruants, knowing that of the *Lord*, their very ſeruants ſhall receiue the reward of inheritance, *Coloſ.* 3. 22. 24.

Fourthly, it ſhould exceedingly rayſe the price of godlineſſe, and make us with all hearty affection deuote our ſelues to wel-doing, ſeeing there is ſuch an unualueable gaine that ariſeth unto ſuch as with patience and painfullneſſe continue in doing good: wee ſhould be abundant in the worke of the *Lord*, if for no other

ther reason, yet because of the great reward in heauen, 1 Cor. 15. 58, Rom. 2. 7, 10.

Fifthly, it should make us to take off our affections from the World, with disdain and indignation at our selues, for being so foolish as to settle our hearts on things below: And since necessity enioynes us to use the world, this religious hope should make us use it, as if we used it not, expressing all sobriety and temperance, and contempt of those transitory things, and setting our hearts there, where those matchlesse treasures are. What profit is it to winne all this world, if our soules be shut out of Heauen? and what losse can it be, if we loose this world, and finde our right unto the World to come? This Doctrine should make us feelingly know, and professe our selues to be Strangers and Pilgrims heere; and to desire to be no

other, then such, as long to be absent from hence, that we may be present with the Lord in this glory, *1 Cor. 7. 31. Colossians 2. 1. 2 Pet. 1. 1. 13. Mat. 6. 19, 20. Matth. 16. 25, 26. Hebr. 11. 13. 2 Cor. 5. 6.*

Sixthly, we should be especially carefull to be all that, that is required unto eternall life.

What wee
must doe
that wee
may goe to
heauen.

And so in generall we must be sure, wee be borne againe; else Christ is peremptory, wee cannot enter into the Kingdome of Heauen, *John 3. 5.* Heauen is an inheritance, and therefore we must first be sonnes. That glory must penetrate into our hearts by the beames of it, so as we be changed from glory to glory, *2 Corinthians 3. 18.* Wee must enter into the first degree of eternall life, and that is, in this life, we must beare the image of *Christ.*

And in particular, we must distinctly looke to these things:

I We

1 We must be careful to be provided of the meanes to teach us the way to heauen; we must labour for the meate that endureth to eternall life, *John 6.27.* As knowing, that the preaching of the Gospell is the power of God to saluation, *Rom. 1.16. Rom. 10.14.*

2 We must seriously studie the mysteries of this Kingdome, and keepe our selues close to profitable things, which may edifie us, *Matthew 13. 11. Titus 3.8.9.*

3 We must purge our selues as he is pure, we must seriously and soundly imploy our selues in the duties of the mortification of our corruptions, *1 John 3.3.* And every man that hath this hope in him, purgeth himselfe, as he is pure, &c. *1 John 3.3.*

4 We must be sure, that the tempter deceaue us not in our faith: for that is our euidence for those things, which are not seene,

ſcene, and that makes them, (as it were) preſent *Hebrews 11.1.* Now Faith is the ground of things which are hoped for, and the evidence of things which are not ſcene

1 Theſſal. 3.5. Euen for this cauſe when I could no longer forbear, I ſent him that I might know of your faith, leaſt the tempter had tempted you in any ſort, and that our labour had beene in vaine.

1 Peter 1.7. That the triall of your faith, being much more precious then Gold that periſheth, though it be tried with fire, might be found unto your praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.

2 Cor. 13.5. Prone your ſelues whether you are in the faith: examine your ſelues, know yee not your owne ſelues, how that Jeſus Chriſt is in you, except you be reprobat?

For by faith, Chriſt liues in us, *Galat. 2.20.*

5 We must be sure, we be not ashamed of *Christ* in this World, and that we doe not deny him here on earth but contrariwise, *Matthew 10.3. Who-soener therefore shall confesse me before men him will I confesse also before my Father, which is in Heaven.*

Verse 33. *But whosoener shall deny me before men, him will I also deny before my Father, which is in Heaven.*

6 We must get the earnest of this inheritance, which is the Spirit of promise, for that will stablish us. *Ephes. 1.14. 2 Corinthians 1.22.23.*

For when God giues glory in Heaven, then the Spirit of glory rests upon men in this life, *1 Peter 4.14.*

And the Spirit is our earnest, either by anoynting vs with sauuing graces (for they assure vs as infallibly of this Kingdome, as the Oyle powred on the Kings, did)

did assure them of their Kingdome) or by refreshing, and satisfying our hearts in hearing the promises, or receiuing the Sacraments, or answering our Prayers :

But in all this we must remember these things :

1 To do this worke *first*: first seeke the Kingdome of God, *Matth. 6. 33.* defer not the time to the last gaspe.

2 To doe it *constantly*: Let him that is righteous, be righteous still. *Reuel. 22.*

3 Praying in the holy Ghost, and keeping our selues in the loue of God, *Iude 20. 21,*

4 To doe it *violently*: Heauen should suffer violence, *Mat. 11, 12.*

5 To doe it *humbly*, renouncing all our owne merites, and ascribing all to the free grace of God, and the merits of *Iesus Christ*, *Romanes 6. 23. Ephesians 2, 8, 9.*

For

For heauen is an inheritance, and therefore comes by fauour, not by purchase; and besides, we are adopted children too, and not naturall.

6 Having finished all things, to stand fast, and hope perfectly for the grace of God to be brought unto us at the Reuelation of Iesus Christ, 1 Peter 1. 13.

Secondly, these Principles may serue for singular consolation, and so

1 Against the instabilitie of this present life, while we looke upon our abiding City in Heauen. Thus the Patriarchs comforted themselves, Heb. 11. 13.

2 Against the griefe for the death of our friends, why doe we sorrow for them, that are so happy?

3 Against the many afflictions of this life, the feare and care of which should bee swallowed with the hope of eternall life, as these places shew, Rom. 8. 18.

For

For I count, that the afflictions of this present time, are not worthy of this glory which shall be shewed unto us.

2 Cor. 4. 17. 18. For our light affliction, which is but for a moment, causeth unto us a farre more excellent, & an eternall weight of glory, while we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall; but the things which are not seene, are eternall.

4 Against the feare of death: for these Principles teach us to beleue that the dead are blessed, Reuelat. 14. 13. Then I heard a voice from Heauen, saying unto me, Write, Blessed are the dead, which hereafter dye in the Lord: euen so saith the Spirit: for they rest from their labours, and their workes follow them. And that this death will be quickly swallowed up of victorious life, 1 Cor. 5. 56, 57. The sting of death is sinne

sinne, and the strength of sinne is the Law.

But thanks be to God, which hath given us victory through our Lord Jesus Christ.

These comforts will be the more abundant, if we consider, either the *particulars* of this glory, or the *properties* of it.

For the first, our glory in Heaven may be thus shadowed out.

It consists of perfection of *Holinesse* and *Happinesse*.

Our *Holinesse* shall then be perfect, we shall be without spot or wrinkle, *Ephes. 5.27.* Gods people shall then be all *righteous*, *Isaiah 60.21. Thy people also shall be all righteous.* And this perfection shall be both of *Nature* and of *Action*.

In *Nature*, we shall be perfectly holy, which may be considered in respect of the *Holinesse*,

First, of our *soules*; Secondly
of

of our bodies, thirdly, of our soule and body together.

In our soules there shall be

1 *Exquisite knowledge*; we shall then know as we are knowne, when that which is in part is done away: we shall no more understand as children, but shall haue our mindes enlightened aboue the knowledge of *Prophets and Apostles*, in this World: for God himselſe shall be our euerlasting light, *I Corinthians 13. 10, 11, 12.* But when that which is perfect is come, then that which is in part shall be abolished,

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childishnesse, or childish things:

For now we see through a glasse darkely, but then shall we see face to face; now I know in part, but then shall I know, euen as I am knowne.

Iſaiah

Isaiah 60 19. *Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the Moone shine unto thee: for the Lord shall be thine euerlasting light, and thy God thy glory.*

2 *Freedom of will*, when all the impediments of desire and endeaours shall be taken off, which now as fetters hinder us in communion with God, and as cords hale us after vanity, where it shall be also as easie to doe good, as to desire it.

3 *Unspēakeable charity*; our hearts being filled with all those affections that are now any way required in the Word of God, either toward God or man, 1 Cor. 13. 8. *Loue doth neuer fall away, th nght that prophesying be abolished, or the tongues caese, or knowledge vanish away.* What is now the life of our lines more then to loue and to be beloued? This earthly loue is but a sparke in comparison.

Secondly,

Secondly, in our bodies, there shall be a perfect conformitie of all the members for the seruice of God and the soule, they shall be no more weapons of vnrighteousnesse, as they haue beene; *Rom. 6.*

13. Rom. 6. 19.

Thirdly, in both body and soule there shall be,

1 The perfect *Vision* of the admirable beauties of GOD, which of it selfe is more worth then the possession of the whole World, and this *Vision* of God, shall not onely be mentall by contemplation, of which, *2 Corinth. 12. 1.* but also corporal: for *Job* auoucheth, Chapter *19. 25.* For I am sure my Redeemer liueth, and he shall stand the last on Earth.

Verse 26. And though after my skinne, Wormes destroy this body, yet shall I see God in my flesh.

Verse 27. Whom I my selfe shall see, and my eyes behold, and none

none other for Mee, though
my reynes are consumed within
Me.

We shall then see him perfectly
in the creatures, and haue
him perfectly in our selues, and
behold the Trinity in the glo-
ry of it, after a way now un-
utterable.

2 The perfection of the *I-
mage of GOD* in both: wee
shall then be as he is, parta-
king perfectly of the Diuine na-
ture, 1 *Iohn* 3. 2. 2 *Peter* 1. 4.
which is signified by those pure
white garments mentioned, *Re-
uel.* 3. 45. & 6. 11. & 7. 13. &
19. 8.

Thus shall we be perfect in
Nature.

The perfection of our *Actions*
or obedience, shall then be ob-
tayned: we shall then serue God,
and loue our brethren without
all defect. We shall praise God
with the *Angels* to all eternity:
for that shall be the maine out-
ward

ward service of God: for prayer shall then cease, *Reuelation 4. 10, 11.*

Thus of the perfection of holinesse.

The perfection of happinesse shall haue in it diuers things.

The first part of our felicity is *acknowledgement* in the Kingdome of Heauen: which is a worke of Christ, declaring us in particular to be elected of God, and his children, & friends. And this is more comfortable, because we shall thus be proclaimed the heyres apparant of heauen, before God and all his holy Angels, *Matth. 10. 32. Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.*

2 *Glorious liberty*, reserued for the sonnes of God, unto that day, of which, *Rom. 8. 21.*

And this liberty may be considered two waies, viz.

I From

1 From what } wee shall bee
2 To what } free,
For the first, we shall then be
free,

First from the torments and
miseries of the damned in hell: we
shall haue an eternall discharge
from that most fearefull place,
which is promised us already in
this life, *Rom. 8. 1.* Now then
there is no condemnation to them
that are in *Christ Iesus*, which
walke not after the flesh, but after
the Spirit, &c.

Reuelat. 20. 14. And death
and hell were cast into the Lake
of fire: this is the second death,
&c.

Secondly, from the displea-
sure of God; hee will never be
angry with us any more, there
shall be no more curse, or, *Ana-
thema*, *Reuel. 22. 3.* And there
shall be no more curse, but the
throne of God, and of the Lambe
shall be in it, and his seruants
shall serue him.

And

Thirdly, from sinne, and the power to sinne: our holinesse shall be better then *Adams* in *Paradise*; he might sinne, but we shall be confirmed, as the *Angels* of *Heauen*: so as we shall not onely be free from sinne, but from the possibility to sinne, *Ephes. 5.*

Fourthly, from all aduersary power; we shall neuer more be molested by Diuels nor by wicked men either spirituall, or corporall. There shall be a perpetuall triumph without warre, all our enemies shall be cast into the Lake of fire, *Reuelat. 21. 8. Reuel. 10. 14. Reuel. 2. 3.* As we shall not lose a friend; so we shall not feare an enemy.

Fifthly, from all infirmity in our natures; as from ignorance, and all disabilities, from sorrow discouragement, hardnesse of heart, feare, and perturbations, *Reuelat. 21. 4.* And God shall wipe away all teares from their eyes,

eyes, and there shall be no more death neither sorrow, neither crying, neither shall there be any more paine; for the first things are passed. And so also from all such graces, as suppose either imperfection in us: such as *Faith, Hope* and *Repentance*; or misery in the creatures without us, as *Griefe, Anger, Feare, Hatred*, and the like, *I Cor. 13.*

Sixthly, from all inferiority and subiection, and seruitude, none shall be under the jurisdiction of others; all *Oeconomical, Politicall*, and *Ecclesiasticall* relations shall then cease. Wee shall sit downe with *Abraham, Isaac* and *Jacob*, in the Kingdome of heauen, *Matth. 8. 11.*

Seuenthly, from all labour and affliction of life. Their labours shall cease and afflictions shall be cast into the Sea, they shall enjoy an eternall *Sabbath*, the true *Canaan*, *Reuel. 14. 13.* Then I heard a voice from Heauen, saying

X

ing unto me, Write, blessed are the dead which hereafter dye in the Lord, euen so saith the spirit, for they rest from their labours, and their workes follow them, &c.

Heb. 4. 9. There remaineth therefore a rest to the people of God, &c.

2 Thessal. 1. 7. And to you which are troubled, rest with us, when the Lord Iesus shall shew himselfe from Heauen with his mighty Angels, &c. And by labours, I understand also all the paines or difficulties we are at, euen about the seruice of God: for God shall be all in all.

Eightly, from all shame and blushing: There shall be nothing but honour and praise to all Eternity: whereas in this world the inward shame of some offence imputed, or committed, makes life it selfe many times a burthen, and there is little ease to the minde, but in the remembrance of the day of *Christ*, when it shall be remooued.

Ninthly,

Ninthly, from all Enuy: Enuy is said to be bitter, *1 Cor. 3. 3.* But when Charity shall be perfect, then shall that property of not enuying, bee made perfect too, *1 Cor. 13.*

Tenthly, from all interruption both in holinesse and felicity; which in this life is grieuous, and ariseth many times from good things, and good persons as well as euill.

Eleuenthly, from all the means of a naturall life, and from the inconueniences too: there shall be no need of meat, drinke, sleepe, marriage, raiment, physicke, nor the light of the *Sunne*: For there shall be no hunger, thirst, heate, cold, darknesse, or the like grieuances, but we shall liue as the *Angels of Heauen, &c.*

And so in a word, we shall be free from the first things, *Reuelation 21. 4.*

Thus much of what we shall be free from.

Now followes what we shall be free to.

First, we shall be free of Heauen the most holy place. Heb. 10. 19. Seeing therefore, Brethren, that by the bloud of Iesus, we may be bold to enter into the holy place.

Paradise: Luke 23. 43. There Iesus said unto him, Verily, I say unto thee, to day thou shalt be with me in Paradise.

Our Fathers house, Iohn 14. 2. In my Fathers house are many dwelling-places: If it were not so, I would haue told you, I goe to prepare a place for you.

The new Ierusalem, Reuelation 21. 2. And I saw the holy City, new Ierusalem, come down from God out of Heauen, prepared as a Bride trimmed for her Husband.

The Heauen of Heauens, which for lightnesse, largenesse, purenesse, delightfulnesse, and all praises of a place almost infinite-

ly excels all this visible world. Nor shall the godly be restrayned onely to heauen, but they shall be free of the new earth, wherein dwells Righteousnesse 2 Peter 3. 13. But we looke for a new Heauen, and a new Earth, according to his promise, wherein dwelleth righteousness, &c.

Secondly, we shall be free to the enioying of the happy societie of all the glorious Saints and Angels of Heauen, Heb. 12. 22, 23. But yee are come unto the Mount Sion, and to the City of the living God, the celestiall Ierusalem, and to the company of innumerable Angels.

And to the congregation of the first-borne, which are written in Heauen, and to God the Iudge of all, and to the spirits of iust and perfect men.

Thirdly, to the glorious presence of GOD, and the LAMBE; we shall alwayes
X 3 dwell

dwelling in the Kings presence, Revelation 21.3. *And I heard a great voyce fr^m Heaven, saying, Behold, the Tabernacle of G O D is with men, and he will dwell with them and they shall be his people, and God himselfe shall be their G O 'D with them.*

Reuelation 21.23. *And the Citie hath no need of the Sunne, neither of the Moone to shine in it: for the glory of G O D did light it, and the Lambe is the light of it.*

Reuelation 22.3,4. *And there shall be no more curse; but the Throne of G O D, and of the Lambe shall be in it, and his seruants shall serue him.*

And they shall see his face, and his Name shall be in their foreheads.

Fourthly, to all the treasures of Heaven; which are unexpressible, shadowed out by some comparifons; as by being free
to

to eate of the Tree of Life, Reuelat. 22. 2. In the midst of the streete of it, and of either side of the Riuer was the Tree of Life, which bare twelue manner of fruits, and gaue fruite enery moneth, and the leaues of the Tree serued to heale the Nations with, &c.

As also by being free to drinke of the water of Life freely, Reuelat. 21. 6. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end, and I will giue to him that is athirst, of the well of the waters of life freely: euen out of a Riuer, that is pure as Christall, Reuel. 22. 1. And he shewed me a pure Riuer of water of Life, cleare as Christall, proceeding out of the Throne of G O D, and of the Lambe.

Thus of Liberty.

The third part of our felicity in Heauen, is Maiesly: all the godly shall be there seated as

Prince in Thrones of Maie-
sty, and Prince-like splendour,
being crowned with Crownes
of glory; which glory shall be
so great, that the Kings of the
Earth are supposed to bring all
their glory and honour to it, and
yet all too little to shadow out
this exceeding glory of all the
Saints, *Reuel. 3. 21.* To him that
ouercommeth, will I grant to sit
with me in my Throne, euen as I
ouercome, and sit with my Father
in his Throne.

2 Timothy 4. 8. For hence-
forth is laid up for me the crowne
of righteousnesse, which the Lord,
the righteous Iudge shall giue me
at that day: and not to me onely,
but unto all them also that loue
his appearing.

Reuelation 21. 24. And the peo-
ple which are saued, shall walke in
the light of it, and the Kings of the
Earth shall bring their glory, and
honour unto it.

Which as it imports a perfe-
ction

ction of splendour in euery Saint, so it doth not dissolue the degrees or order of glory, euery man shall be aduanced in his owne lot, *Daniell 12. 13.* But goe thy way till the end bee; For thou shalt rest and stand up in thy Lot at the end of the dayes.

I Corinth. 15. 40. There are also heauenly Bodies, and earthly Bodies; but the glory of the heauenly is one, and the glory of the earthly is another. Patriarches, Prophets, Euangelists, Martyrs, shall not want their eminency in Heauen.

The fourth is dominion and rule ouer all creatures: that which we lost in *Adam*, shall be perfectly restored in Heauen, after the last Iudgement, *Reuel. 2. 26.* For he that ouercommeth, and keepeth my words vnto the end to him will I giue power over Nations.

The fifth is, possession of all
X 5 the

the pleasures which are at Gods right hand, unutterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing, *Act. 3. 19. Amend your lines therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.*

Psalme 16. 11. Thou wilt shew me the path of life; in thy presence is the fulnesse of ioy; and at thy right hand there are pleasures for euermore. For if the ioy of the godly in this life be called, 1 Peter 1. 17. A ioy unspeakeable and glorious.

And if the Lord giue them drinke out of the River of his pleasures in this World, as Psalme 36. 8, 9. How much more shall it exceed all language in Heauen, called the Masters ioy!

The felicities which I haue here mentioned, are for the most part common both to soule and body.

Now

Now there is a peculiar felicity in Heauen, belonging to the bodies of men, which consists in that marueilous transfiguration of them to a conditioin in respect of qualities, farre aboue what they are or can be in this world. Our bodies in generall shall be made like the glorious body of *Christ*, though on earth they are but vile, *Philp. 3. 21. who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able euen to subdue all things unto himselfe.*

They shall enioy eternall health: but of the glory of the body, I haue intreated before, in the use of the doctrine of the *Resurrection.*

Thus of the parts of this glory.

The *Adiuncts* of it follow.

And so there be foure things in the consideration of the glory to come, should much affect us

First, that it is a glory unspeakable.

speakeable, that is, it is so great, that no language on earth can describe it. For though we mention those fore-said parts of it, yet our narrow hearts and mouthes are infinitely straitned in comparison of the full glory of man in these things, 1 *Corinthians* 2.9. But as it is written *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him, &c.*

Secondly, that it is certaine, and we cannot be disappointed of it: else it were uncomfortable to heare of so much felicity and holinesse, and yet not be sure to possesse it. The certainty of it, that *G O D*, will bestow such glory, may appeare diuers wayes.

First, there is an act or Ordinance for it in Gods eternall Counsell, 2 *Timothy*.2.19. But the foundation of *G O D* remaineth

neth sure, and hath this Seale; The LORD knoweth who are his: and Let every one that calleth on the name of Christ, depart from iniquity.

Ephesians 1.4. As he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in loue.

Romanes 8.30. Moreover, whom he predestinate, them also he called; and whom he called, them also he iustified; and whom he iustified, them hee also glorified.

Matthew 25.34. Come yee blessed of my Father, inherite yee the Kingdome prepared for you, from the foundations of the World.

Secondly, Christ purchased it with his owne bloud, Ephesians 1.14.

Thirdly, Christ hath made intercession, when he was on earth, unto his Father, that hee might

might haue his redeemed Ones to be where he is, John 17.11.

And now am I no more in the World, but these are in the World, and I come to thee, holy Father, keepe them in thy name.

Verse 24. Father, I will that they which thou hast giuen me, be with me, euen where I am; that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the World.

Fourthly, God, hath made us many promises, and giuen us not onely his word, but his oath to assure it unto us, Hebr. 6.17. So God willing more abundantly to shew unto the heyres of promise the stablenes of his Counsell, bound himselfe by an oath.

Verse 18. That by two immutable things, wherein it is impossible that God should lye, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before us, &c.

Fifthly, He hath sealed to it not onely in the Sacrament, but by his Spirit, which will be our witnesse, and is our earnest, Eph. 1.13. *Wherein also after that yee beleeued, you were sealed with the holy Spirit of promise.*

Verse 14. *Which is the earnest of our inheritance, untill the redemption of the possession purchased unto the praise of his glory.*

Sixtly, He hath begunne eternall life in us already.

Seuenthly, Christ is gone into Heauen, of purpose to prouide a place ready for us, John 14.3.

And though I goe to prepare a place for you, I will come againe and receiue you unto my selfe, that where I am, there may yee be also.

Hebr. 10.19. *Seeing therefore Brethren that by the blood of Iesus we may be hold to enter into the holy place.*

Verse 20. *By the new and liuing way, which he hath prepared*

red for us through the Veile,
which is his flesh.

Thus of the certainty of it.

The third thing, is the eterni-
ty of it; all this glory were the
lesse, if it were thought it would
euer end: but it shall neuer end:
for,

First, nothing of it shall be lost,
or decay.

Secondly, there shall be no
death there: for death and hell
are cast into the lake of fire.

Thirdly, there shall be no
old age, or withering condition
in men that possesse it: it wi-
thers not, 1 Pet. 1. 4. *To an inhe-
ritance Immortall and undefiled,
and that fadeth not away, reserved
in Heauen for you.*

Fourthly, God being all in all,
there shall be no wearinesse, no
fullnesse of affections or satiety,
no loathing.

Divines are wont to shadow
out eternity; by the similitude of
a little Birde drinking up a drop
of

le, of Water out of the Sea. If euery
enne thousand yeeres the Bird
ould come and drinke up but
one drop, yet the Sea might be
rye at length: but yet this la-
ing of the Sea, is nothing in
omparison to the lasting of the
lory of Heauen.

Fourthly, and unto these may
e added the proximity of it:
the day of the *Lord* is at hand:

it were some lessening of
our happinesse, if it
were a long
time to
it.

FINIS.

